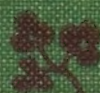




How Our Civilization Began

Kelty



QUATSINO SCHOOL

QUATSINO, B.C.

Teacher



Trading goods by barter
From a painting by Norman Price

THE · TRYON · AND · LINGLEY · HISTORY · SERIES

How Our Civilization Began

BY

MARY G. KELTY

*Formerly Supervisor of History and the Social Studies in the Training Department and Instructor in the Teaching of History
State Teachers College, Oshkosh, Wisconsin*



GINN AND COMPANY

BOSTON · NEW YORK · CHICAGO · LONDON
ATLANTA · DALLAS · COLUMBUS · SAN FRANCISCO

COPYRIGHT, 1932, 1935, BY MARY G. KELTY
ALL RIGHTS RESERVED

838.3

The Athenæum Press
GINN AND COMPANY • PROPRIETORS • BOSTON • U.S.A.

Introduction to the Teacher

To build up an adequate picture of life in ancient times is an extremely difficult task for young children. First they must break down the picture of life as they know it,—that is, of modern conditions,—so that they may not read the present back into the past. This process of *dissociation* is probably more difficult than is the process of building up new associations.

To assist children in gaining concepts of a world different from their own, the point of view of primitive man has been adopted throughout this text. The reader is placed in the position of early man, and is confronted with his needs and the urgent demand for their solution.

The problem-form of approach has been used consistently. Children are made conscious of the situation to be met; they follow the attempts at adjustment, and see the results of final success. They live primitive man's actual experiences vicariously and thus arrive at understanding.

The resources of modern scholarship have placed at the command of curriculum workers a vast amount of material from which selection must be made. The principle of selection that has guided the choice of material for this text has been that of *contribution toward the building up of our own social institutions*. (For example, note the number of present-day institutions described in the unit on prehistoric life, pp. 3-47.)

All the materials bearing on the development of a

particular culture have been organized together, so that the understandings may reinforce one another. For example, the myths of any people, their attempts to explain the world, grew naturally out of their entire cultural inheritance,— which caused them and which they in turn helped to explain. Therefore, instead of treating the myths of all peoples as a single topic, selected myths of different peoples are treated as integral parts of the units describing each culture. The different stories and parts of stories are so arranged as to form a *coherent cumulative train of thought* following the sequence of ideas.

In each case the treatment is given in sufficient detail to enable children to build up adequate concepts of the life under consideration. Undue condensation and summarization can only result in word-memory.

To assist children in testing their own understanding of each story, questions on the reading are supplied, and exercises are provided which point out clearly the most essential names and vocabulary terms.

A Note to the Children

Isn't it fun to receive gifts? At Christmas time and on birthdays boys and girls are always eager to get their presents. They are also glad to thank the persons who gave them. Such persons are usually the fathers and mothers and friends.

But did you ever stop to think that almost everything you see about you is a present from someone? If someone had not worked to build your house, you would have to sleep out in the cold. If someone had not worked on a farm, you would have nothing to eat. If someone had not taken care of sheep, you would have no warm coat to wear.

The objects in your own home are not the only gifts which have come to you from persons that you never have seen or even heard of. Somebody worked for many years to make a moving-picture machine; if it had not been for his labor, you would see no moving pictures. Someone else worked most of his lifetime to make a train which would run; if he had not done so, you could never travel on a railroad.

In fact, even your ideas are presents to you from other people. You talk to your friends, but someone taught you the words. You count your balls and dolls, but someone long ago worked out the plan of counting. You make a fire in the woods, but someone else first had that idea. You probably could never have found out how to do it by yourself.

So you could go on naming things which have been done for you, and ideas which have been worked out for you, until at last you would begin to realize that everything which makes life easy and pleasant today has been a present from someone.

Some of the persons who gave these gifts lived far away in other countries. Some of them lived long ago in other times. It took millions of people working through thousands of years to make our world of today.

Don't you think you ought to learn something about the building up of the world as it is today? Shouldn't you like to know a little about those people whose lifework has left you so many useful gifts? It is because of their work that your life is easy and pleasant.

This book, *How Our Civilization Began*, tells the story of the millions of people who worked and builded and planned through thousands of years. The gifts which they left behind make up our world of today—our world, which we are so likely to take for granted. How much of it could we have built for ourselves if they had never lived?

Contents

Unit One · *Man's Earliest Discoveries are Made*

	PAGE
1. Man begins his Climb	5
2. Two Great Discoveries change Ways of Living	18
3. The End of the Stone Ages	29
4. Making Ready for Civilization	40

Unit Two · *Men learn to live in Great Cities and Nations*

1. Egypt learns the Arts of Building and City-Living	51
2. Empires rise and fall in the Land of the Two Rivers	74
3. Phoenician City-Kingdoms spread the Ideas gained from Others	94
4. The Hebrew Idea of One God	104

Unit Three · *The Greeks teach the World about Freedom*

1. The Greeks move into their Land	113
2. The City-States: Athens and Sparta	122
3. The First Contest of the West with the East	135
4. Athens in its Days of Glory	141
5. The Downfall of the Greek City-States	152

Unit Four · *The Romans teach the World about Law*

1. The Beginning of Rome as a City-State	163
2. Rome spreads her Power through Italy	171
3. Rome becomes Ruler of the Mediterranean World	181
4. "The Grandeur that was Rome"	192
5. The Growth of the Christian Church	214

Unit Five · *A New Civilization takes Form during
the Middle Ages*

	PAGE
1. The End of the Roman World	225
2. The Dark Ages	231
3. Charlemagne as a Man of War	237
4. Charlemagne as a Man of Peace	246
5. The Northmen make Changes in Europe	255
6. The Norse Discovery of America	261
7. Teutonic Tribes enter England	268
8. Good King Alfred saves England	275
9. The Last Conquest of England	285
10. English Kings and the English Law	295

Unit Six · *How People lived during the Middle Ages*

1. "No Land without Lord ; No Lord without Land"	303
2. Life in the Castles	309
3. Life among the Serfs	318
4. The Monasteries and their Work	323
5. Town Life	329
6. The End of the Middle Ages and the Birth of a New Age	340

Appendix	347
--------------------	-----

Index	349
-----------------	-----

How Our Civilization Began

.....

Unit One

Man's Earliest Discoveries are Made

TITLES OF STORIES

	PAGE
1. Man begins his Climb	5
2. Two Great Discoveries change Ways of Living	18
3. The End of the Stone Ages	29
4. Making Ready for Civilization	40

NOW

BIRTH OF CHRIST

ROME

GREECE

HEBREWS

PHOENICIA

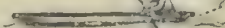
TWO RIVERS

EGYPT

METAL AGE



NEW
STONE
AGE



OLD STONE AGE

From the Old Stone Age to now

A time line



Unit One

Man's Earliest Discoveries are Made

Can you imagine what the world would look like if everything that man has ever made were taken out of it? How could anyone live in such a world?

.....

MAN BEGINS HIS CLIMB

In the beginning, the world looked very different from the way it does today. There were no buildings, no roads, no fields, no fences. There were no shops or stores, and no farms. There were no ships, no cars, and no railroads.

Everywhere were dark forests or plains of grass. Fierce animals moved about through them, searching for food. These animals were wild cattle and horses, sharp-toothed tigers, and others like those you now see in the circus.

Then hundreds of thousands of years ago man appeared on the earth. Everything in the world seemed

to be his enemy. Most of the animals were larger and stronger than he. Their teeth and claws were sharper than his. And they could run much faster. He seemed to have little chance to live.

But God had given this weak newcomer a gift of more value than sharp teeth or cruel claws or long legs. Man had a better brain than any of the other animals. He did not yet know how to use it very well; but he could learn. In this book you will read the story of how man learned to use his brain in order to make himself safe and comfortable.

What could Man find to Eat?

Man's greatest problem was finding something to eat. He wandered about, picking berries and nuts wherever he could find any. He dug up the roots of plants with his hands. To get meat he would chase a small animal such as a rabbit. If he caught it, he pulled it to pieces and ate it raw. Each man, woman, and child had to get his food for himself, although it is true that parents shared their food with the smallest of their children.

From time to time a man would very likely see an animal lying on a rock out of his reach. Perhaps he picked up a piece of wood and used it as a club. At other times he may have picked up a stone to throw at the animal. In either case he was using something to reach farther and hit harder than he could with his hands. A stick or stone used in this way is a *tool*. By using his brain, man was learning to *use tools*.



Old Stone Age tools

Which do you think is made the most carefully? (Courtesy of the American Museum of Natural History)

Making tools. Then man did something which no animal had ever done. He not only used as tools things which he found, but he began to make tools. The only material that was hard enough was stone. So he took a stone and hit it very hard with another stone. He did this until he had knocked off enough pieces to leave a sharp edge. (See the picture above.)

He held the stone in his hand, and with its sharp edge he could kill an animal more easily. This tool we call a *flint hatchet*. It was the first thing that man had made with his hands—the first manufactured article.

After he had tried many different kinds of stone, man found that one kind always broke more smoothly than any other. This was *flint*. He did not need to hit a piece of flint with all his might in order to break off a piece. He learned too that when he pressed against one side of the flint with a small stone or a bone, a

piece of the flint would crack loose. The edge that was left was very even and smooth. In this way man made a number of neat tools which were carefully shaped: knives, spears, throwing sticks, and things to scrape with. It probably took man hundreds of years to learn to make these stone tools. He also learned to use bone as well as stone.

With these better tools he could hunt larger animals, such as wild cattle, horses, and reindeer. Thus he could get much more food. All of it he ate raw.

Since man had to wander about to find his food, he was continually moving. He could not remain long in one place.

Where could Man live and be Safe?

During the day man could be always on the watch, and thus protect himself against animals. But at night while he was asleep how could he keep his enemies away?

At first he climbed trees and slept among the branches all night.

Then he must have seen that some of the animals crept into caves to sleep. That seemed to be a good idea; so he too began to sleep at night in a cave and to spend the winter there. It might be dark and damp, but it was warmer and safer than the open country. Man stored up food in his cave to last during the winter. Most of the animals had never learned to plan so far ahead.

The picture on page 9 shows people living in a cave.

How do you suppose that we today know anything about the way people lived so long ago? Perhaps, if



© Field Museum of Natural History

People living in a cave

They did much of their work outside the cave. (Restoration by Frederick Blaschke)

they had not lived in caves, we might never have been able to learn anything about them. But they did live there for thousands and thousands of years. Today men who have studied about ancient times dig down into certain caves. There they find the tools and the bones and some of the other things used by the cave men. The picture on page 10 shows you men digging in a cave.

The making of language. Man might never have been able to keep himself safe from wild animals if he had not made up for himself a *language*. At first he was no more able to talk than the animals. He had certain cries that meant "danger," just as they have. For other ideas he made motions or signs.



Men digging in a Stone Age cave

They are trying to find articles used by Stone Age men. (Photograph by Dorothy A. E. Garrod. Courtesy of the American School of Prehistoric Research)

Again man used his brain. As the ages went by, he made up sounds or names for all the objects he saw. He also made up enough words to tell his ideas to others. No animal has ever been able to do that.

Then neighbors could talk to one another. They could make plans together. They were learning to live together. A better or higher kind of living which we call *civilization* was beginning. So we say that early man had traveled a long way on his climb to civilization.

Language helped them to think better. If you do not believe this, try to think without using any words even in your mind. You cannot do it.

How could Man keep Warm?

During the early part of the period about which you have been reading it was much colder than it is now. Keeping warm was a hard task.

At first man had no clothes. But after he had made tools good enough to kill bears and such large animals, he could wrap himself in their skins. The skins did not fit very well, but they were better than nothing. After man learned how to make bone needles he could sew the ends of the skins together. Then his clothes were warmer and more comfortable.

Not everything which he wore, however, was for the purpose of keeping him warm. About his neck he wore strings of shells and strings made of the teeth and claws of animals, because he thought they were pretty.

The use of fire. During all these thousands of years, however, man had never learned to use fire. He must often have seen great forest fires when the lightning struck a tree. And he probably had already learned that if he stood near a fire he could warm himself.

Man was the only one of the animals which did not fear fire. All the others would run from it. Probably he too was afraid at first; but at last some early man, braver than the others, brought home to his cave a burning branch from some forest fire. The fire must never go out, for if it did no one knew how to start it again. So he made his women and children gather pieces of dry wood to feed the fire, and he stored up in his cave a supply for winter.

So, at last, man was warm and happy. He was safer

than ever before, for no wild animal would come near his fire. For the first time in the world man began to see that he could make nature work for him. He began to feel proud of himself and his deeds. He began to believe that he was greater than even the largest of the animals.

So, also, for the first time woman's work came to be different from man's work. The woman had to stay at home and feed the fire. There were many other kinds of work, however, which she could do after she had put fresh wood on the fire. She could scrape the fat and meat from the skins of newly killed animals. Then she could stretch the skins to dry. She could also sew the skins together. Thus these things came to be thought of as woman's work.

Then someone learned that he could not only *use* fire, but that he could *make* fire. No one knows who was the wise man that made this discovery, but it was one of the greatest discoveries in the history of the world.

Fire could be made either by rubbing two pieces of dry wood together or by striking a spark from a piece of flint with another stone. After this great discovery, man no longer had to suffer if his fire went out. He could build it again.

Many more long years went by. Then somebody discovered that meat placed near a fire tasted very different from raw meat. It tasted much better. Thus cooking began. At first meat was roasted by running a stick through it and holding it over the fire. How much better man could live after he learned to cook his food!¹

¹ Ask your teacher to tell or read you Charles Lamb's story, "A Dissertation on Roast Pig," from Charles Lamb's *Essays of Elia*.

The first boats. In order to understand another use of fire you must know how man traveled from place to place in the days long ago. There were no streets, roads, or paths. There were only animal trails which led to drinking places. So man had to travel slowly on foot, carrying his precious tools with him.

What could he do when he came to a river? At a very early date he probably learned to swim by watching the animals. But he could not carry anything with him while swimming.

As he watched trunks of trees floating down the large rivers, the idea probably came to him to ride a log. He tried it and found that it could be done. Then with his stone ax he cut the log straight at each end. Next he cut off one rounded side, to make a flat place to sit on. But cutting such hard wood with only a stone ax was slow work.

After he had learned to use fire, another thought came to him. Why not make fire work for him in cutting out the inside of a log? So he made a log ready as before. Then he burned the wood on the flat side of his log until it was black and soft. He scraped out all the burned part until he had a large hollow. In this hollow he could sit and in it he could carry his goods. Such a *dug-out* canoe was man's first boat.

What did Man think About?

Most of man's thoughts were about food. And food meant animals. He had watched the animals which he hunted so closely that he could remember every line of their bodies and every movement they made.



Stone Age paintings

What animals do you think these are? (Courtesy of the American Museum of Natural History)

While he was thinking about those he wanted to kill on his next hunt he began to draw pictures of them. Perhaps he believed that the drawings would give him some magic power over the animals. Far inside his dark cave he made drawings on the walls, with only the light of fat burned in a hollowed-out stone to work by.

On the walls and ceilings of certain caves in Europe even today some of his paintings can be seen. (See the picture above.) Some were drawn in black and white. Many were painted in red and yellow. Do you think you could do as well?

He also carved the figures of animals on some of his bone tools. And he made statues — some of stone and some of clay. They show that man of the cave ages was a good artist.

Besides a belief in magic, early man must have had some idea of a life after death. He buried those who



© Field Museum of Natural History

A Stone Age man carving

Can you see some figures he has carved? (Restoration by Frederick Blaschke)

died, and put with the bodies tools and pretty things which he thought they might need in the next life. Some of the bones of these cave men have been found by people digging in caves.

On the whole, early man lived a life of danger and fear. He still feared the animals, the storms and floods. His life could not have been a very happy one.

Yet he learned many things. He learned to count, using his fingers and little stones and piles of sticks to help him. At first he had words only for "one" and "two"; all other numbers he called "many." But later he learned to count to five, then to ten, and then, by using his toes too, to twenty.

He began to learn how to tell time by the position of the sun. He knew sunrise, noon, and sunset, although of course he knew nothing about ten o'clock, four o'clock, A.M., or P.M. He counted days by "suns," saying that he would be in a certain place "three suns from now." He also counted "moons." These were nearly the same as our months. And of course he knew the seasons.

Who made the Plans for the Group?

Very, very early in their life on this earth people learned that they could do things by working together which they could never do alone. One man, even with the best tools that could be made, could not kill the great animal called the mammoth.

So men began hunting together in groups and living together in large family groups. That meant that they had to have a leader and followers. The oldest man of the

family group was usually the leader because he was the wisest. The followers had to learn to work together without fighting. That was a hard lesson, but they learned it.

Early man took perhaps 100,000 years to do and to learn all the things that you have read about in these few pages. The period of time during which these things happened is now called the *Old Stone Age*. The discoveries made may seem very simple; but unless you had help, probably none of you today could make even one of them.

Men of the Old Stone Age had done the hardest part. Those who came after them could advance along the way to civilization much faster.

Playing Partners

I. Choose a partner and ask him these questions.

1. In the beginning why did man seem to have little chance to live?
2. What was the first tool ever manufactured by man?
3. Why was the making of language important?
4. How did the use of fire change man's ways of living?
5. What things could men do by working together which each one could not do alone?

II. The partners may test one another on these words.

tool

fist hatchet

flint

dugout

Old Stone Age

100,000 years ago

Language and fire were gifts of the Old Stone Age.

.....



Can you make a list of the gifts men of the Old Stone Age gave us? What would man need next?

.....

TWO GREAT DISCOVERIES CHANGE WAYS OF LIVING

The Old Stone Age lasted from perhaps 100,000 years B.C. (before Christ) to perhaps 10,000 years B.C. By that time man had discovered a much better way to make his stone tools. Therefore the age which follows is called the *New Stone Age*.

Man had done very well with the tools of the Old Stone Age, but they were rough and heavy. As time went on, someone found that he could rub a piece of stone against a coarse rock like our grindstone¹ and after a while the edge would become very smooth and sharp.

Tools made of these smooth stones were much better than the old ones of chipped stone. Man soon learned to fasten wooden handles to his new axes and hatchets of ground stone. Then he could more easily cut down large trees with them. He also found that cutting points or teeth along the edges of his spear or hook kept it from slipping out of the body of an animal or a fish.

Next someone made a bow and used it to shoot arrows. No longer must he catch an animal in order to kill it. He could stand at a distance and shoot it with his arrow. After this discovery he need not go hungry so often as before.

¹ Perhaps you have seen your mother sharpen a knife on some such stone.



New Stone Age tools

Notice how much better they are than Old Stone Age tools. (Courtesy of the American Museum of Natural History)

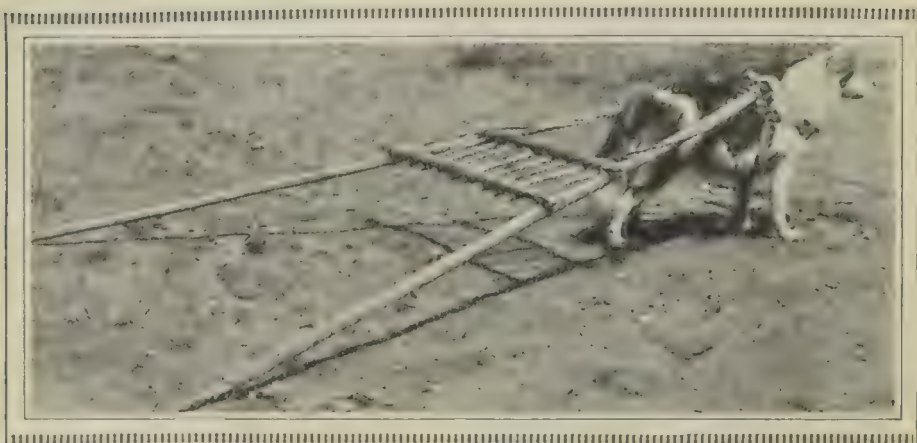
Men of the New Stone Age had almost as many tools as a carpenter has today. Some of them are in the picture above.

How could Man get Help in his Work?

Man had now gone about as far as he could go alone. He would have to have help if he were to do much more work.

What are man's chief helpers today? You will probably answer "animals," and that is right.

No one knows how man came to tame some of the



A dog ready to carry goods

This is the way the Indians moved their goods. (Courtesy of the American Museum of Natural History)

wild animals he saw about him ; but the first was probably the dog.

Perhaps a hunter killed a wild mother-dog for food and brought her puppies home for his children to play with. Or, perhaps, one very cold winter, when the wild dogs in the forests were starving they might have come close to a cave and some family might have thrown them food. At any rate, dogs began to be tamed and to follow man.

Wild cattle were also tamed and were kept together in great herds. Wild horses were tamed. At first they were used only for food and for their hides, not for riding or for work. Sheep and pigs came next. Man still continued to hunt, but he had a food supply to fall back upon if he could not shoot anything. This taming of wild animals is called the *domestication of animals*.

Herds of cattle soon eat all the grass in one place ; so the New Stone Age man who had a herd could no longer continue to live in his cave. He had to keep



© Field Museum of Natural History

A wild-boar hunt

The dogs are being trained to help in hunting. (Restoration by Frederick Blaschke)

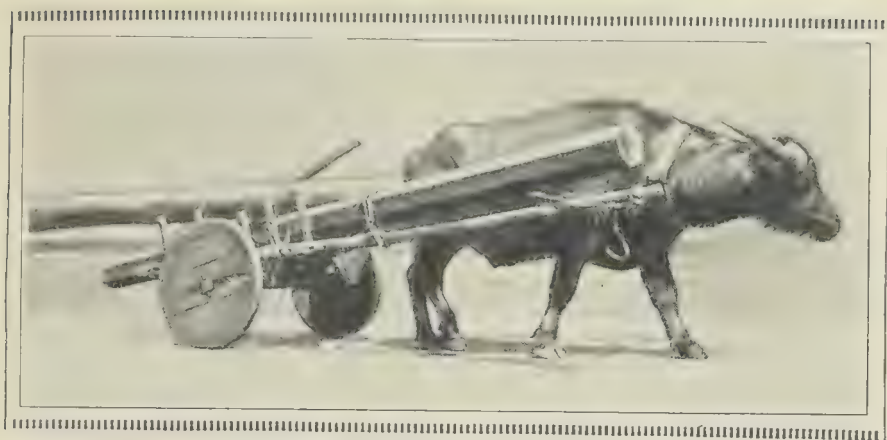


A hut used by New Stone Age men

This house is made of small trees and twigs.

moving about in search of grass. Thus he came to know much more about the country in which he was living than he had known before. Such men traveled over much of Asia, Europe, and Africa. Because they could not always find caves to sleep in, they began to make rude tents of skin or huts of branches, or of whatever material could be found. These could be moved easily or new huts could be built.

Man also began to make his animals carry loads for him. Dogs and horses were especially helpful in carrying things. After the plow was invented, animals were used to pull the plows too.



A cart with solid wooden wheels

Courtesy of the United States Department of Commerce

Man's work was made easier because he had learned how to use animals. Because he had a better brain than they had, he could make them obey him.

Even today cattle-raising is still one of the world's greatest industries. Much of the world's work is done with the help of animals.

Then some New Stone Age man made one of the greatest discoveries of all time. He may have noticed how hard it was for a dog or a horse to drag a load along the ground. (See the picture on page 20.) Then one day he saw a small log rolling down a hillside. A great idea came to him. He would take two round pieces of wood, put a pole between them, set them to rolling and then put his load on top of the pole. Thus he discovered the use of the *wheel*. He then made a cart with wheels. His animals pulled the cart. Thus he got his work done.

If someone had not discovered the use of the wheel, we probably should not have a single factory anywhere in the world today.

How could Man secure a more Certain Food Supply?

Not all men had herds of cattle. Many still had to gather berries and nuts and to hunt for food.

Of course they had known for thousands of years that plants produce seeds. They knew too that the seeds drop upon the ground and grow up into new plants, and that the new plants produce still more berries or nuts, as the case may be. And for thousands of years men had searched through the woods to find the places where such plants grew.

Again, no one knows who had the idea of picking the seeds and carrying them away to plant in another place. Perhaps it was a woman who must stay near home to tend her fire and her children. She may have decided that she could make the plants grow near by where she could watch them. At any rate, this was one of the greatest ideas that any member of the human race ever had. If someone had not thought of planting seeds, our food today would be entirely different from what it is. The system of planting is called the *domestication of plants*.

People of the New Stone Age first planted grains, such as wheat and barley. They dug up the ground at first with a deer's horn or a crooked stick, and, after they learned to make better tools, with a hoe.

Then someone made a plow; and after animals were domesticated, cattle or oxen were used to pull the plow. This was heavy work. Farming began, therefore, to be looked upon as man's work. Women ground the grain between two stones when it was ripe.

Thus, for the first time, man began to do hard work regularly every day.

Even today farming (agriculture) still remains the most important industry in the world.

Private property. If people were going to take care of their gardens, they would have to live near them. They could no longer spend their time driving herds of cattle about from place to place. They must live where plants would grow best. So they settled in the river valleys, and families began to live settled lives.

They began to make their houses of mud or of sun-dried brick, or even of stone. Some, who wished to be very safe, built their houses on piles, or posts, driven into the ground around the edge of a lake. They were called *lake dwellers*. (See the picture on page 27.) Some of their tools and household goods which fell to the ground became buried in the mud. Men digging there only a few years ago found many of them.

Because the food supply was now more certain, families grew larger. Not so many died from hunger. Thus there were more people than ever before, and every family wanted land.

Up to this time nobody had ever *owned* any land. Land had belonged to everybody. But now, when a man planted his garden in one place a certain year, he wanted the same place the next year. If he gave it up, he was afraid some other man would get it and that he could not find another place for his garden. So land became *private property*; one man owned one piece and another man owned another piece. He could buy it or sell it, for it belonged to him alone.

Land and cattle were the two chief forms of private property. Any man who was willing to work harder than the others could get more property and become rich.

Men now needed to know how to measure their land. The earliest measures used were the parts of the body : a hand's breadth, a foot, an arm's length. Another measure was the sun's journey,— such as, "as much land as a man can travel over in two suns."

Perhaps one group of New Stone Age men would try to take land and cattle away from their neighbors. The neighbors would fight to defend their property. There was not enough good land for everybody in the world. So wars became common.

Most of the wars in the world ever since have been over the question of who should own the land.

Village life. More people now began to live in villages in the river valleys where the soil would give them good crops. Here they had to live much closer to one another than they had done when they wandered about the earth with their herds. In order to get along well, it was necessary to have a *chief* who would settle quarrels among the different families. He was also the leader in war.

Village people lived so close together that it was easy for them to learn from their neighbors. Whenever one man found a better way to do a piece of work, his neighbors all saw it and soon everybody was using the newer and better method. Changes for the better came more swiftly now than they did when wandering herdsmen lived alone. The people began to feel very proud of their village. We say they felt *civic pride*.



Lake dwellers

Notice how the houses are built

Testing Yourself

I. First find out whether or not you can answer these questions. If you cannot, turn back to the story.

1. How did tools of the New Stone Age differ from those of the Old Stone Age?
2. Why could not herdsmen settle down in one place?
3. Why was the use of the wheel a great discovery?
4. Why did farming lead to private property?
5. How did village life help people to learn new and better ways?

II. Now copy the right-hand column below. These words are to be matched with the left-hand column. Put a number 1 before the words which describe the *New Stone Age*, a number 2 before the words which describe *B.C.*, and so on.

- | | |
|-----------------------------|---|
| 1. New Stone Age | what belongs to one man alone |
| 2. B.C. | a man chosen to lead a large group |
| 3. domestication of plants | people who built houses over water |
| 4. 10,000 B.C. | the time when tools were made by grinding stone |
| 5. domestication of animals | the time before Christ was born |
| 6. private property | making plants grow where you want them |
| 7. lake dwellers | the taming of animals |
| 8. chief | when the New Stone Age began |

The domestication of plants and the domestication of animals still furnish our chief food supply today.



Do you suppose that your clothing today might be considered a gift of the men of the Stone Ages?

.....

THE END OF THE STONE AGES

After man had grain to keep for use during the winter, he needed something in which to store it. He had long known how to make baskets from reeds and twisted grasses; but such baskets would let some of the grain run out.

How could Man store his Food?

Perhaps one day he may have lined one of his baskets with clay to make it hold water. Then it may have been placed near the heat of the fire. This would bake the clay lining hard. Man would have noticed that his basket had then become a very good thing in which to store food.

We do not know whether or not this was how the making of *pottery* began, but it may have been. Anyway, man of the New Stone Age began to shape his clay into jars, to bake the jars, and to use them for storing grain.

Man soon saw that these clay jars would hold water also. So one day he filled a jar partly full of water and put pieces of meat into it. Then he dropped in some hot stones. He had discovered another way to cook his food! He could boil it. So he could have a change in his food and did not need to eat the same things every day.

During the Old Stone Age people had carved pictures and designs on the plain tools which they used every day. This made them prettier to look at. The men of the New Stone Age also used art to make their everyday tools and dishes as beautiful as possible. They scratched and painted many designs on their clay pots and jars. On them they also painted animals in groups. Then they began to try to paint figures of men.

Later they made their pottery much more round and true in shape by using a potter's wheel. Perhaps your teacher can show you how such a wheel worked.

Pottery lasts almost forever — much longer than wood or even metal. It may break into pieces, but the pieces last. And so, today, men digging to find out about the life of early man find more pieces of clay pottery than anything else.

How could Man make more Comfortable Clothing?

Since man was learning how to make other things better, you may be sure that he was not satisfied to use only the skins of animals for his clothing.

As you have already read, he knew how to weave rushes and reeds and grasses into mats and baskets. He also had long known that inside the stem of the little plant called *flax* were several long, strong threads. He had already twisted such threads together and had used them for tying things. He also knew how to make fish nets by weaving vines together.

Here again someone who was wiser than the others



A simple loom

The woman is weaving a piece of cloth. (Redrawn from a sketch, courtesy of the American Museum of Natural History)

had an idea. He twisted many flax threads together. This process we now call *spinning*. Then he made a frame and fastened in it many threads running up and down. This frame we now call a *loom*. (See the picture above.)

Then this early wise man took more threads and wove them through sideways — one thread over and the next thread under. This process we now call *weaving*. It was slow work ; but when he had finished it, he had a large piece of nice soft cloth.

With bone needles the cloth could be made into clothing, which came up around the neck, covered both arms, and came down over the legs. It was much softer and more comfortable than skin clothing had ever been. It could also be washed when it became dirty.

Man not only wove clothing, but he wove cloth for other uses in his house.

How could Man secure Things which he could not
make for Himself?

At first each man had to make for himself everything which he needed. If he did not know how to make a certain tool, he had to do without it; or sometimes he took it by force from some other Stone Age man.

Then he learned that it was possible to trade. If he had more grain than he needed, he could trade a jar of wheat with a neighbor who had more tools than he needed. Such a direct exchange is called *barter*.¹ Boys today sometimes barter a jackknife for a tin watch. Barter gave man many things which he could not have manufactured for himself.

As time went on, people learned how to make more and more things. It was very clear that some men were better at certain kinds of work than others were. Some were especially good hunters. Some could grind better axes and arrowheads than the rest. Some could make pottery which did not break easily. Some men's cloth looked smoother and finer than their neighbors'.

So more and more each man stopped trying to do everything for himself. Instead, he spent all his time doing the thing which he could do the best. Perhaps he carved stone images, and then he traded

¹ The colored picture at the front of the book shows men bartering goods.

Do you see the pots, the baskets, the flint hammers, the arrowheads, and the daggers?

What are the man and the girl going to exchange?

Can you find a dug-out canoe?

Which boy has a bone flute?



© Illustrated London News

Old Stone Age men making their tools

Some men are trading skins for flints. (From a drawing by A. Forestier)

with his neighbors for food and clothing. This plan where each man carried on one kind of work was called *division of labor*.

With division of labor, trade grew fast. Almost every family wanted flint from which to make tools, pretty shells to wear, salt, pottery, and cloth.

Larger boats than dugouts began to travel along the rivers and the coasts in search of such goods. These boats soon used sails to catch the wind and help them along. Thus regular trade routes were set up.

So much trade made it necessary to have better means of measuring and weighing goods. Inches, feet, and yards came into use. Since at first men did not have ounces and pound-weights of iron to help in weighing goods, they used the seeds of plants as weights.

They also learned how to use levers and pulleys. Perhaps someone in the class can explain the use of these.

But barter was not a very easy way to carry on trade. It was slow. For example, a man who had made a great many clay pots would find it hard to carry them all about on his back in search of someone who had a dugout canoe to trade for them. Or the meat which a hunter might have to trade for a spearhead might spoil before a man could be found who had a spearhead to barter. Then the hunter would have nothing to trade. He could not get the spearhead.

So men began using different goods as *money*. These goods did not look much like our money. Some tribes used cattle; some, shells; some, animals' teeth; some, wheat; and some, pretty red feathers. But all these goods would buy what was needed.

With so much trade being carried on, men's language was growing. Many new words were needed to tell all their new ideas.

What Men thought about the World

Stone Age men had watched nature so closely that they had learned to use many of her rules. Men guarding their flocks of sheep by night had watched the stars and had noticed how they changed positions. In the spring they were in one place. In the fall they were in quite another part of the sky. From the stars men had learned about the seasons. Then they learned when to plant their crops.

But they were not able to find out or to explain what caused the rain, the change of seasons, the changes in the moon, or other wonders. They knew very little about why such things happened.

The myths of early man: sun worship. Like all men who have ever lived, the men of the New Stone Age looked at the world about them and wondered about it. They wondered where it came from and what kept it running. They believed that the sun must rule the world because when the sun sank at night everything went to sleep, and when it was weak in winter everything suffered.

And they believed not only in magic, as men of the Old Stone Age had done, but also in spirits. They thought that every tree and spring and mountain had its own spirit. They believed that thunder and lightning were the weapons of the gods. They prayed to these gods and spirits for sun and rain and good crops.

The wisest old men tried to explain all these puzzling matters to the others. The stories which they made up to explain the world are called *myths*. Their myth about the god of the sun was as follows:¹

The whole year, like all of man's life, is a struggle between two brothers, — a hero of light and a hero of darkness. In the spring and summer the hero of light is the stronger of the two. He rules the world and all is light, warmth, and life. Plants grow and cattle increase.

In the autumn a great struggle takes place. The dark god forces his brother into a hill-side and kills him. Thus the bright god dies. Then plants die and cattle do not increase. All is cold and suffering and darkness.

But the wife of the bright god has succeeded in hiding herself away from the enemy. During the winter she bears a son, whom she keeps secretly in the dark cave.

As soon as he is large enough and strong enough to take his father's place he comes forth from the cave and overcomes his father's enemy. Then once more it is spring and again all is gladness and joy and life.

Life in Tribes at the End of the New Stone Age

You have learned that men lived in villages after they began to farm. As time went on, some of these villages grew very large. Often the men from several of them had to join together to defend their lands and their herds against robbers. Thus a number of tribes grouped together because they needed each other's help. One of the chiefs became lord of them all.

They soon found that when united they could do work that none of them had ever been able to do alone.

¹ Schneider, *History of World Civilization*, Vol. I, pp. 23 ff.



© Field Museum of Natural History

A New Stone Age priest welcomes the sun

The stones are probably burial stones. (Restoration by Frederick Blaschke)

For example, they set up great stones to celebrate the sun's return after months of cold. (See the picture on page 37.) In these great aisles they held their games and their services in honor of the sun. They may have buried their dead there also.

Builders today do not understand how men of long ago could possibly have set up such huge stones with the tools that they had. Such work makes us think that they may have begun to use slaves. Free men might not have been willing to work so long and so hard at this task.

Men who lived such simple lives as those about whom you have been reading are called *primitive* men. Sometimes, when you read about them, you forget that they were your own forefathers.

Sentences to Finish

I. First answer these questions to be sure you know the facts of the story.

1. Why did man need to make pottery?
2. How did man first make thread?
3. How did man first make cloth?
4. Why did early man need to trade?
5. How did division of labor help trade?
6. What was the myth about the sun?

II. Can you finish these sentences and make them give the right idea? The class will judge your answers.

1. The word "pottery" means articles made
2. Flax is the plant from which

3. To spin means
4. To weave means
5. Barter is trading by
6. Division of labor means that
7. Myths are stories which
8. The word "primitive" means
9. A loom is a frame

Storing food and weaving cloth made man's life more comfortable.

By trading, man could get articles which he himself could not manufacture.

.....



Can you think of a way to make better weapons than the men of the Stone Ages had?

MAKING READY FOR CIVILIZATION

In your reading you have now come to about the year 5000 B.C. By that time men were living more comfortably. They had made themselves safe from their animal-enemies.

Their stone tools, however, had one bad fault. Just as a herdsman brought down his ax upon the head of a wolf attacking his sheep, the stone might break to pieces in his hand. He would then be in great danger.

How could Harder Weapons be Made?

For a long time men might have noticed bright shining bits of materials lying here and there on the ground. Today we call those materials gold and copper and tin. They are metals. Primitive men had pounded these bits of metal between stones. They became like thin plates or round wire. Men then made the plates or wires into long pins, or rings, or combs. They were shining and pretty and were used only as ornaments. Such ornaments made up a part of early trade.

These metals, however, had all been found in lumps. Stone Age men did not know that copper and tin were often mixed with rock in the form of *ore*. Perhaps they found it out in this way: One day when a man was building a fire he may have laid a circle of stones around

it. Perhaps one of these "stones" was really a piece of copper ore, and the heat of the fire may have melted the copper and made it run out on the ground. At any rate, men discovered that such ores as copper and tin could be melted. Then they could get much more metal than they had had before.

Copper made much harder and sharper axes and spears than stone made. To be sure, the edge did not stay sharp very long, but it could easily be hammered into shape again.

The Bronze Age. Then someone discovered that copper and tin melted together made a new material harder than either. Nine parts of copper were used and one part of tin. The new material was called *bronze*. It made splendid tools of all kinds. Large trees could now be cut down much more easily than with either stone or copper axes. A tribe which had bronze weapons could beat a tribe which had stone weapons. Then there were many wars.

Men now began to dig in the ground to find the copper and tin. This was a new kind of work. Mining had begun. Only a few years ago eighty picks were discovered in one of these old mines. They had been left there by Bronze Age men when the mine caved in thousands of years ago. The bones of some of the men were found there, too.

Bronze could be decorated more easily than stone. Many scenes of daily life were used to decorate bronze dishes and jars and weapons.

Every tribe wanted this new metal. So trade grew faster than ever. Some large ships sailed far out to



A bar of bronze used as money

This is a bar used by the Romans. (Courtesy of the American Numismatic Society)

islands in the ocean to get metals and to sell bronze articles. Bronze was also used as money. It was not in the shape of flat, round pieces, like our coins, but in large bars. (See the picture above.)

The Iron Age. Iron is a much harder metal than copper or tin. It is also much harder to melt from the ore. Therefore iron was not used until much later.

At first there was so little iron to be had that it was even more valuable than gold. A piece of iron was a worthy gift to a great king. Lumps of iron were used for prizes at games. Everyone wanted more of it.

At last somebody found a way to get more. The ore was melted in a kind of furnace called a *forge*. A very hot fire could be made there. It was much hotter than any fire that man had made before. Then men could get more iron than they had ever had before.



Some of the earliest iron spearheads

Courtesy of the British Museum

Iron was found to be the best material of all for spears and swords and shields. Tribes which had it could beat tribes which used bronze. Thus iron came into use.

The ages when man used metals are sometimes called the *Metal Ages*. It is correct to use that term when speaking about times as long ago as 5000 B.C., but you must remember that you are still living in a Metal Age. (Why is this true?)

How could Man keep Records?

During all the thousands of years from the Old Stone Age to the Iron Age, men had been able to share their thoughts with one another only by speaking to each other. If they wanted to send word to people at a

distance, a messenger had to go. If there was no one to send, nothing could be done, even though the matter was one of life and death.

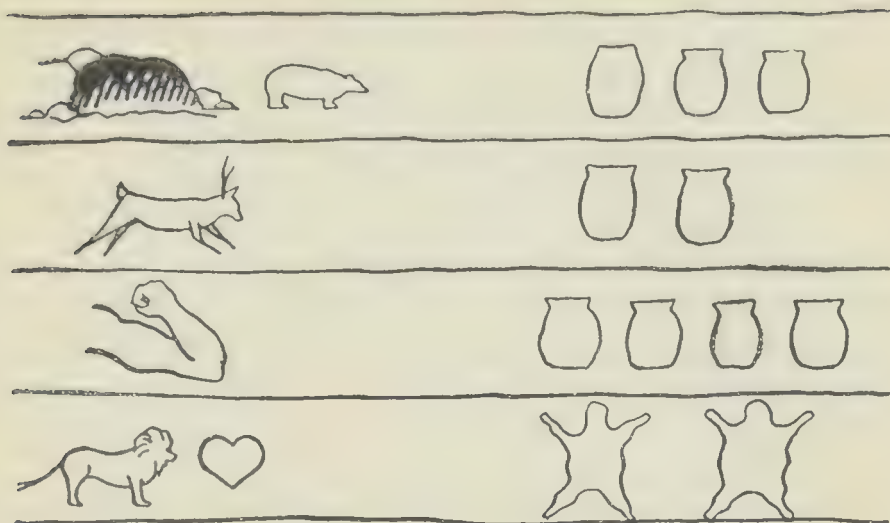
When a wise man died, most of his wise thoughts died with him, for other people soon forgot them. There was no way to keep a record of what was done or what was said. That is why we today know so little about what went on during those hundreds of thousands of years.

Because there were no records there could be no history. *History* is made from written records. The syllable *pre* means "before." So all this period before men learned how to keep written records is called *pre-historic* time.

The beginning of writing. In the beginning the keeping of records was done by a very simple kind of writing called *picture-writing*. You might say that it ought to be called picture-drawing. For that is what it really was. Let us see how such picture-writing was used.

When some farmer had gained a good deal of land and perhaps several slaves to work it, he grew more grain than his own family needed. So he lent some to other people. They, of course, had to pay it back later. The owner of the grain would have to have some way to keep a record of what he had lent.

Let us say that a man named Cave Bear had borrowed three jars of grain. A man named Running Deer had borrowed two jars. A man named Strong Arm had borrowed four jars. And a man named Lion Heart had borrowed two horse-hides. The owner's record might look like this:




This did very well if a man had to read only his own "writing." But suppose that he wanted to send word to someone else. Then the meaning had to be shown so clearly that others could "read" it too. Can you read this message?

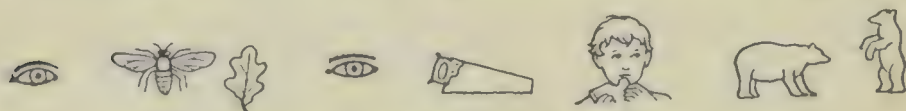


It says "Four hunters went on a three-day hunt. They shot an elephant and a deer. One man was hurt. They all came back. Our tribe has plenty of food now."

Many tribes in many parts of the world never learned to write at all. Other tribes learned picture-writing, but never learned any better way. Picture-writing was better than nothing, but something else was needed.

Writing by syllables. A great forward step was taken when someone had the idea of making a picture of a syllable instead of a whole word. It was a good idea, because the number of syllables is much smaller than the number of words. Therefore, one would not have to learn to draw so many pictures, and one picture might mean many things. For example, this picture  might mean "sea" or "see," or it might be the first part of "se"-cure.

Messages written by syllables looked like this:



(Meaning: I believe I saw eight bears.)

Most people who learned to write (1) by picturing the thing itself and (2) by picturing syllables, later mixed the two methods. They carved records on stone in which some of the pictures were whole words and some were syllables. Many such writings were used by the Egyptians and the Babylonians. We shall read about these peoples in our next story. The Chinese use such methods to this day.

Still another step was needed before a really good writing system was made. As we go on with our story we shall see what people made this final discovery.

Writing, even though it was only picture-writing, was probably the greatest gift to mankind since the earlier gifts of language and number. People could keep records. They could write down all their great discoveries. Knowledge could never die so long as there was writing. And children, when they grew up, did not

have to make over again all the discoveries which their forefathers had made. Instead, they could learn from the writings of their forefathers.

A "Missing Word" Game

I. Test yourself by these questions.

1. How might man have learned that ore could be melted?
2. Why did the use of iron come later than the use of bronze?
3. Why could there be no history until there were written records?
4. How did picture-writing help in business?
5. How did the use of writing help children?

II. In each sentence below one or more words are missing. The words were used in the story. Write a list of the missing words and try to make a score of 9.

1. The Stone Ages came to an end about _____ years ago.
2. Rock containing metal is called _____.
3. _____ is a mixture of copper and tin.
4. The time when weapons were made of bronze was called the _____.
5. The time when weapons were made of iron was called the _____.
6. History depends on the use of _____.
7. The word _____ means "before history began."
8. The first form of writing was _____.
9. The second step was writing by _____.

Metals and writing marked the beginning of
civilization.

.....

Unit Two

Men learn to live in Great Cities and Nations

TITLES OF STORIES

	PAGE
1. Egypt learns the Arts of Building and City-Living	51
2. Empires rise and fall in the Land of the Two Rivers	74
3. Phoenician City-Kingdoms spread the Ideas gained from Others	94
4. The Hebrew Idea of One God	104



Unit Two

Men Learn to live in Great Cities and Nations

What did man have to learn before a million people
could live close together in a great city?

EGYPT LEARNS THE ARTS OF BUILDING AND CITY-LIVING

You have been reading about how men lived in the world during the Stone Ages. Now you will find out which of them first became civilized.

Why Men in Egypt became Civilized

Certain places in the world of the Stone Ages would make better homes than most other places. They were the lands which produced a great deal of food. They were the places which could be easily defended against enemies.

One such place was the valley of the Nile River in Africa. (See the map on page 55.) Egypt was always warm. Men could always be comfortable there. The Nile River always had water enough for them to drink. It had enough to make their crops grow. Also the Nile River overflowed its banks once every year and spread a thin layer of mud over the land. For this reason Egypt's soil never wore out, even though crops were raised on it for hundreds and thousands of years. Perhaps you have heard Egypt called "the Gift of the Nile."

Stone Age men living there learned to store up a supply of the waters from one year to the next, for it does not often rain in Egypt. They dug canals (ditches) from the water supplies out to their fields. Thus their crops never became too dry. There was always food to be had. On your map you will also notice that there are deserts on each side of the Nile Valley, and that the sea is in front of it. Enemies would have a hard time to attack such a country.

For these reasons, people had settled in Egypt early in the Stone Ages. They had found it a good place to live. After a while they had learned to trade with neighbors in the Sinai Peninsula. (See the map.) Copper had been found there. The Age of Metals began in Egypt, when most of the rest of the world was still in the Stone Age.

How could so Many People live and work Together?

By the year 4000 B.C. many villages had been settled along the Nile River. The rulers of some of the villages had conquered their neighbors. Then the winners



The Nile River overflowing the land of Egypt

Royal Air Force official photograph

had fought one another, until all Upper Egypt was ruled by one man. He was called a king. Lower Egypt also had been brought under the rule of one leader. (Find Upper and Lower Egypt on the map.)

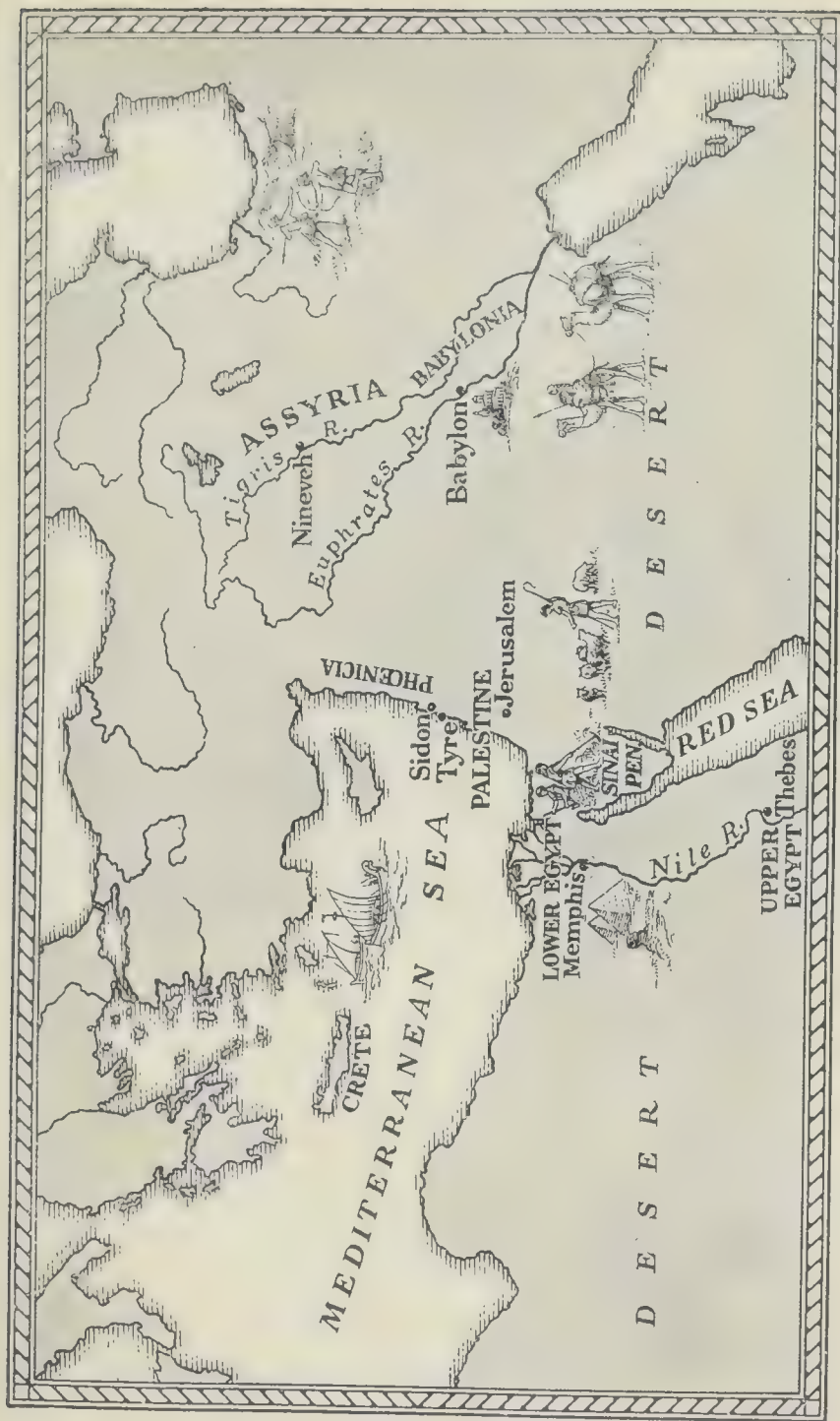
At last one king gained control of both Upper and Lower Egypt. All the country was his from the far south to the Mediterranean Sea. He made his capital city at Memphis. For the first time in the history of the world a great city grew up.

But when a million persons tried to live and work together in one group they had to learn how to do many things. They had to lay out streets and get stone for building. They had to send ships far away to get wood and ivory. Enough food must be raised for all the people. Workers at all kinds of trades must be near at hand. Men were needed to carry grain from the fields to the city. To do all these things the ruler had to make many careful plans.

To dig the canals for watering the fields was a task that needed many men and a good leader. Each man could not work by himself, but all had to follow the same plan. If each man had done whatever he pleased, there would have been no order in the land.

Therefore the people were all placed in different groups, or classes. But they were all under the rule of the same man. He did the planning, and he controlled the people.

The pharaoh. At the top was the king, or *pharaoh*, as he was called. The Egyptians thought that he was a god. All the land belonged to him. He could do whatever he pleased with it. He could also do as he



The Ancient World



A king and a queen of Egypt

This scene was shown on the back of the king's throne-chair. (Photographed by Harry Burton of the Metropolitan Museum, New York. World copyright strictly reserved)

pleased with all the people. Everybody had to give him part of the crops raised and part of the goods made.

The pharaoh lived in a beautiful palace. His furniture was made of fine wood covered with gold. His clothing was of soft linen. He had many jewels as beautiful as any the world has ever seen. But, with all these things, he did not have some of the comforts

which workingmen have today. (Can you name some things he did not have?)

Priests and nobles. Next to the pharaoh came the priests and the nobles. The priests lived in the temples and prepared the bodies of the dead for the graves. At first they were the only persons who knew how to read and write. In time they became rich and powerful.

The nobles were the king's friends. They did his work for him. They led his armies. They collected his taxes. In return he let them use some of his land. The nobles lived in well-built, comfortable houses, and they directed the work of the common people.

City workers. Near the nobles in the cities lived the people who made the needed articles of gold, copper, bronze, wood, leather, stone, and pottery. They all worked for the king or his friends, who paid them with food instead of money. They had to do just what they were told to do. They could never set up shops for themselves.

After you read on page 67 about the kind of writing the Egyptians used, you will not be surprised to know that few people could learn it. But the king had to have men to keep records of the grain in his storehouses, the articles made by his jewelers and wood carvers, and the number of soldiers in his armies. So there was a group of men who did nothing but read and write for the pharaoh or other people. They were called *scribes*. The scribes of Egypt were the world's first brain-workers.

There were also workmen who had to go up the Nile River in boats to get stone for the king's buildings. Other workers were those who knew how to set the stones

together in the king's great buildings. All the workmen lived in dark little huts made of sun-dried mud bricks.

Farmers on the land. Most of the Egyptians were those who worked on the land and raised the crops. They had a hard time. They too lived in small mud-brick houses. They did not own any land. They only worked it for the pharaoh or the nobles. They could not leave their villages unless they were needed as soldiers, or unless the pharaoh wanted them to work for him in a distant place. They wore only one article of clothing. It was made of flax which they themselves wove.

Those who worked in the mines were no better treated than those who raised the crops. They were little better than slaves.

Slaves. At the very bottom of the group were great gangs of slaves. They had no rights at all. No matter how hard they worked they could never become free. For years at a time they worked in groups of thousands, rowing the pharaoh's boats or pulling great stones from place to place for building.

Thus the people were divided into classes, and each class had its own work to do. In this way the ancient Egyptians were able to carry on the business necessary for a great city and a large country. No people before had ever planned such a system. No people had ever been able to live in such large groups.

The Egyptians traveled far to the south to get gold, ivory, and perfume. They made journeys to the northeast to trade with the neighbors about whom you will read in your next story. They also sent their ships far down the Red Sea and across the Mediterranean.



An Egyptian noble's home
From a drawing by Fortunino Matania

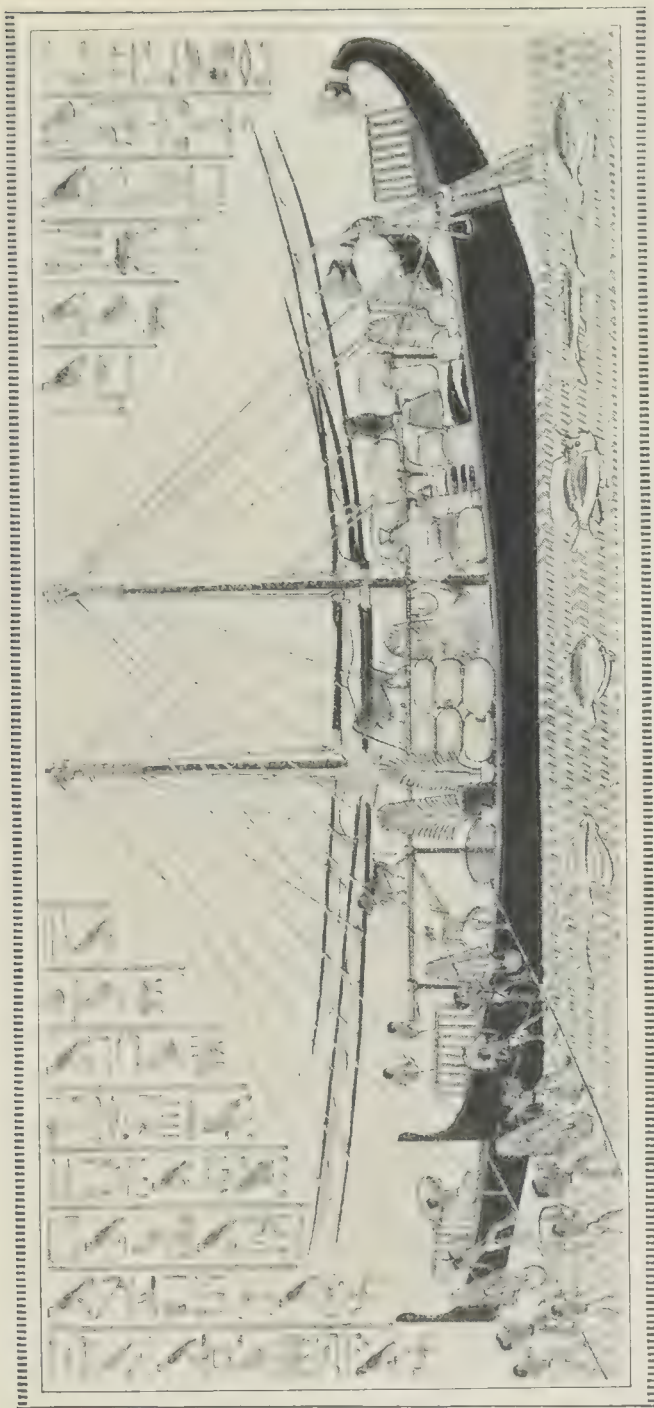


An Egyptian scribe

Do you see the roll in his hand? (Courtesy of the Louvre)

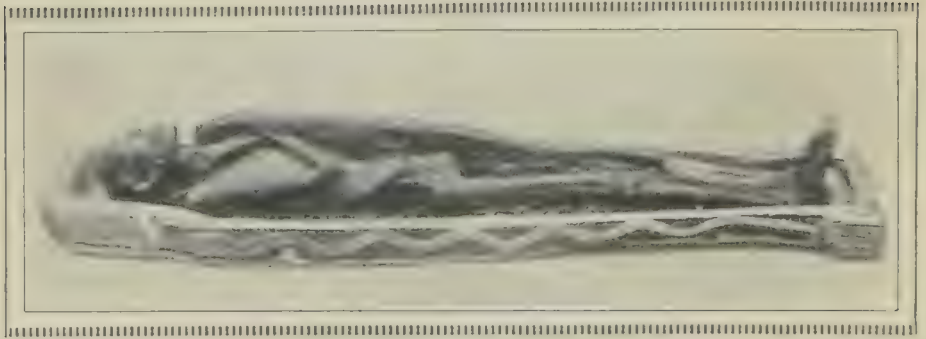
What kept All These Classes together as One People?

All these millions of Egyptians had the same king. They spoke the same language. They had the same religion. These things helped to keep them together as one people.



! Loading an Egyptian boat

What do the bags and jars contain? (Redrawn from *The Temple of Deir-el-Bahari* by Édouard Naville. Courtesy of the Egypt Exploration Society)



An Egyptian mummy

The wrappings have been taken off. (Courtesy of the Metropolitan Museum of Art)

Religion. The Egyptians believed in many gods. The chief one was Re, the sun-god. Another was Osiris. On page 69 you will read a story about Osiris.

The Egyptians believed that the soul lived on after death. In the next world it had to go before Osiris and say: "I have not killed nor robbed. I have not stirred up strife. I have not lied. I have not lost my temper. I have not stolen. I have given bread to the hungry, clothing to the naked. I am pure of mouth and of hand." Thus you may see that the Egyptians, many thousands of years ago, had very clear ideas of right and wrong.

They believed that the soul in the next world lived much the same kind of life as it had in this world. Therefore they thought it needed a body. For this reason they took great care of the bodies of their dead. The priests rubbed many oils into the body. Then they wrapped it in fine linen cloths. In the dry air of Egypt the body soon became dry also. It did not decay. Such a body is called a *mummy*. A great many

mummies of Egyptians who lived three or four thousand years before Christ may still be seen in museums today. Most of the mummies were buried in tombs cut into the rock on the hillsides.

To keep the mummies of the great pharaohs safe, huge stone tombs called *pyramids* were built. The body was laid in a secret room far inside. All around it were placed rich furniture, jars of food, fine clothing, weapons, and everything else that the pharaoh might need in the next world. On the walls of the little room were painted scenes of the everyday life which the dead person had loved. There were pictures of workmen sowing the seed in the fields, gathering the crops, watering the fields, grinding grain, hunting, fishing, eating at feasts, mining, driving cattle to pasture, and making war. From these pictures men today have learned a great deal about the everyday life of this far-off time.

The picture on page 64 shows a pyramid near Memphis. The largest pyramid covers 13 acres of ground.¹ It is said that 100,000 slaves worked twenty years to build it. Even today it is still one of the wonders of the world. And it was only one of many. They stretched along the desert as far as the eye could see.

The pharaoh who built the largest pyramid was named Khufu. Another pharaoh had a huge statue made, showing his head on a lion's body. That statue is called the *Sphinx*. It also is shown on page 64.

As time went on, however, the Egyptians saw that

¹ Try to find out how much ground that would cover near your schoolhouse.



The Sphinx and a pyramid

How many times taller than the people is the pyramid? Do you see the paws of the Sphinx?

great tombs did not always keep a king's body safe after his death. Many tombs were robbed. The builders of others were forgotten. Besides, pyramids cost too much to build. So the later pharaohs built great temples for the gods instead of great pyramids for themselves.

Two of the greatest temples were the Temple of Karnak and the Temple of Luxor. These were in the city of Thebes. They were built mostly by the great pharaoh Amenhotep III. (See the picture on the opposite page.) The great pillar you see at the right side in the picture is called an *obelisk*.



The middle aisle of the Temple of Karnak

How do you suppose the Egyptians could set up the obelisk?

In the Temple of Karnak could be placed the three largest churches of the world today, and there would still be plenty of room to spare. The Egyptians were the first people who learned to use columns in their huge buildings.

The art of building was the greatest art which the Egyptians gave to the world.

Knowledge. The priests of the Egyptians not only served the gods, but they had all the learning of the time. Every year when the floods of the Nile swept away the marking of the fields, they sent their "rope-stretchers" to measure the fields again.

The priests also knew much about arithmetic, which they called "the knowledge of dark things." They could count to millions. They could add and subtract, multiply and divide. But they did not build up multiplication tables. They could work problems in fractions. They could find out areas — even the area of a circle. (Can you?) Some of their problems they knew how to prove. One of their favorite problems was: "7 persons have each 7 cats; each cat catches 7 mice; each mouse eats 7 stalks of barley; each stalk can give 7 measures of grain. What are the numbers, and what is their sum?"

The Egyptians learned how to cure many sicknesses. They even performed some operations. They knew the use of many medicines. But in spite of this they believed in magic. This kept them from becoming good doctors.

The priests had to learn to tell the time when the Nile would overflow each year. By careful watching and counting, they learned that the year has 365 days. They divided these days into twelve months of 30 days each, with 5 left over for holidays. How many thousands of years of watching this discovery must have taken !

The Egyptians had many musical instruments, but they seem to have played "by ear" rather than by written notes.

Egyptian writing. On pages 44-46 you read that men in many parts of the world learned to write by pictures representing words and by pictures representing syllables. The Egyptians used both these kinds of pictures. They also used some others representing single sounds. They mixed all three methods together. Then they had about six hundred signs in all.

Some of this Egyptian writing is called *hieroglyphic*. Hieroglyphics are found carved in stone on the tombs, walls, columns, and obelisks all over ancient Egypt. Some wise men of today have learned to read them. They tell of the great deeds of Egyptian pharaohs and nobles.

But it is very hard work to carve picture-writing in stone. So the Egyptian scribes learned also to pound together the stems of water plants growing along the Nile River. When dried, this material was easy to write on. The plant was called *papyrus*. Our word "paper" comes from "papyrus."

On this yellow papyrus the scribes wrote many records of business, many history stories, and the words of some songs. They used a brush dipped in black ink. The papyrus on which these things were written was fastened at each end to a piece of wood to keep it smooth. Then it was wound up in a roll and was put in a jar on a shelf when not in use. Many of these papyrus rolls can be seen in museums today. Thus the Egyptians gave us paper and ink.



A piece of a papyrus roll

Can you find the same picture used twice in the writing? (Courtesy of the British Museum)

You remember that the dead Egyptian had to say certain things to the god Osiris (page 62). These and other sayings were sometimes written on papyrus and

buried with mummies. In this way the dead person might know exactly the right words to say when he faced the gods. Other wise sayings were painted on both the inside and the outside of the coffin.

The myth of Osiris. Osiris was the god of the Nile and of the green, growing things which the Nile brought back to life each year. The holiday in his honor was somewhat like our Easter.

Osiris had a beautiful wife named Isis. He also had a brother Set. Set was a most cruel enemy. Twice Set fell upon Osiris and killed him, but always Osiris rose from the dead.

Once he was drowned, but Isis, weeping, searched until she found the body. She buried it, and from it grew up the sacred tree of life. Again Set seized Osiris, and this time cut his body to pieces. Each piece was buried in a different place. But faithful Isis searched until she found all the pieces. The gods helped her. After the pieces were buried, Osiris rose once more from the dead.

Then all the other gods judged Osiris. They declared him a good and fair god. He was made king of the world of the dead and also judge. In this manner he who had been a good ruler in this world became a good judge in the next.

The Egyptians Conquer and are Conquered

When Egypt became a strong and mighty nation it began to beat its neighbors in war. That is, it began to *conquer* them. Some of its armies went south into the land of the black people. Others went to the Sinai Peninsula, so that they might seize its supplies of copper.



The warrior-king, Thutmose III

This statue is in a museum in Egypt

The greatest of the Egyptian war-pharaohs was Thutmose III. He led his armies past the eastern end of the Mediterranean Sea as far as the Euphrates River. He conquered the kingdoms about which you

will read in your next story. From there he brought home whole armies of slaves. He was the first man in all history to try to conquer the world.

When Thutmose III returned to Egypt he lived in a very rich way. He built many temples. These made his city of Thebes the most beautiful city in the world. One of the great obelisks which he set up was long afterwards carried to New York City, where it now stands in Central Park.

Thutmose III, however, was not able to leave his great kingdom to his followers. After his death it fell to pieces. Some of the later pharaohs were able to build it up again for a short time. But always it fell to pieces once more.

At last Egypt itself was conquered. First it was conquered by the Assyrians, then by the Persians, then by the Greeks and the Romans. After them it was conquered in turn by the Arabs, the Turks, and the British. It is not very long ago that Egypt once more became an independent or free country, as it is now.

However, the thousands of persons who visit that country nowadays do not visit it to see the Egypt of today. They wish to see the Egypt of the mighty dead, who taught the world how to build and who first showed men how to live together in large groups.

A "Choose One" Game

I. These questions will show you whether or not you need to read the story again.

1. Why was Egypt a good place for Stone Age men to settle?

72 Men learn to live in Cities and Nations

2. What was the first great city in Egypt?
3. How did most of the Egyptians earn their living?
4. Why were the Egyptians so careful of the bodies of their dead?
5. What advances did the Egyptians make in knowledge?
6. What kind of writing did the Egyptians use?

II. On a piece of paper write the part of each exercise below which makes a true statement. Can you make a score of 9?

1. Egypt is often called

the queen of the seas
the gift of the Nile
the chosen of the gods

2. The king of the Egyptians was called the
pharaoh scribe president

3. We call the bodies of the dead Egyptians
priests pyramids mummies

4. The great four-sided tombs of the pharaohs are called
sphinxes pyramids hieroglyphics

5. The pharaoh who built the largest pyramid was
Khufu Thutmose III Osiris

6. The largest temple in the world was the temple of
Luxor Memphis Karnak

7. A method of writing used by the Egyptians was called
Arabic hieroglyphic cuneiform

8. The Egyptians wrote on

birch bark

baked clay

papyrus

9. The greatest Egyptian soldier was

Thutmose III

Amenhotep

Isis

The world learned from Egypt how to build great
buildings and how to live in large groups.

.....



Do you suppose that other people in the ancient world became civilized as well as the Egyptians? This story will tell you.

EMPIRES RISE AND FALL IN THE LAND OF THE TWO RIVERS

On the map on page 55 you will see two large rivers east of Egypt. They are the Tigris and the Euphrates.

Each year these rivers overflow their banks just as the Nile does, and they leave rich mud spread out over the land. The land, therefore, is fertile. It can raise heavy crops if the water is stored up and if canals are dug to water the fields.

As long ago as the Stone Ages, men had found that the Land of the Two Rivers was a good place for a home. They had settled there soon after their neighbors began living in Egypt.

However, you can see by the map that this region is not so easy to protect from enemies as Egypt is. There is a desert at the west and south, but at the east and north are hills. Time after time fierce, hungry people from the hills rushed down upon the rich cities of the plains and conquered them. So the history of the Land of the Two Rivers is a history of wars.

There was very little stone in this country. The buildings of the common people had to be made from bricks of mud dried in the sun. The temples and palaces were made of bricks baked over a fire.

Therefore much less remains today of the ancient cities in the Land of the Two Rivers than remains of ancient Egypt. Only a very small part of their temples and palaces are left. Not so much is known about the life of these people as is known about Egypt.

In What Ways was Babylonia Different from Egypt?

Stone Age men first settled in the lower part of the land which is marked Babylonia on the map on page 55. They dug canals and watered their fields of grain from the river. Probably it was here that the use of the wheel was first discovered. (See page 23.)

In Babylonia men lived in small *city-kingdoms*, each under its own ruler. These city-kingdoms were constantly at war with one another. After a time one of them which knew how to use the bow and arrow conquered its neighbors who used only spears. The city-kingdoms began to be united..

The people of the Two Rivers lived somewhat differently from those of Egypt. At the bottom of society were the slaves. They had to do the hard work. Then came the ordinary citizens. They could *own* land. You remember that the ordinary Egyptians could not.

The highest class was made up of officers and of priests. The king himself was not thought to be a god, as the Egyptian pharaoh was. The king of each city-kingdom was a great and powerful man. But he was only the man who ruled. He was not a god.

Hammurapi and his laws. About 2100 B.C. a great leader named Hammurapi was king of the city of

Babylon. He made his power felt through all the land. Other city-kingdoms along the Two Rivers were ruled by his officers. We call such a group of kingdoms under one ruler an *empire*. Hammurapi brought order and system everywhere.

In order that the same laws might be followed throughout the land, Hammurapi collected and arranged the old laws and customs. He had them written down and sent to his cities. There were 282 chapters of laws.

This collection was called the *Code of Hammurapi*. It was the first collection of written laws the world had ever seen. Some of them were very good. Many were about how business should be carried on. Some said that women and children must not be cheated. Others said that the builder of a house could be punished if the house fell down. Not so many of the laws were about religion as were the laws in Egypt. More were about business. Hammurapi's idea of an orderly state was his great gift to civilization.

The world of the business man. Babylonia was the first country in the world whose civilization depended on business. The Babylonians were good business men. Their boats sailed up and down the Two Rivers and through the Persian Gulf. (See the map on page 55.)

Their long trains of camels and donkeys carried grain and dates, leather and wool, to far-off India on the east. They also went to the Mediterranean Sea on the west, and to Egypt on the south. Each merchant marked his goods with his own sign. From the trade carried on between Egypt and Babylonia the two countries learned much from each other. Babylonia even had banks.



Hammurapi's great stone

The Code of Hammurapi is carved on this stone. The little marks are like those in the picture on page 90. Hammurapi is the standing figure. The other is the Sun-God. (Courtesy of the Louvre)

1	2	3	4	5	6	7	8	9	10
1	II	III	IV	V	VI	VII	VIII	IX	X
𐎠	𐎡	𐎢	𐎣	𐎤	𐎥	𐎦	𐎧	𐎨	𐎩

How different people have written numbers

The bottom row shows how the Egyptians wrote the numbers from 1 to 10; the middle row shows how the people in the Land of the Two Rivers wrote them; and the top row shows how we write them today

Many of Hammurapi's laws were about wages and prices. There were also laws about leaving money to one's children. The weights and measures used by the Babylonians were known everywhere through the ancient East. So were the bars of copper and silver which served them as money.

Babylon falls. Babylonia was more interested in business than in war. But in the hills and mountains at the north were the fierce hill tribes about whom you have already read. They wanted the fertile fields of Babylonia. They had horses to help them in war. The Babylonians did not. As long as the king in Babylon was a strong and wise ruler he could keep the hill tribes back. But kings' sons were often weak and idle. When in their turn they came to rule, it was because they were kings' sons and not because they themselves were strong. The leaders of the fierce hill men, however, were chosen because they were strong leaders in war.

You will not be surprised, then, to find that great Babylon was conquered by a new empire which had been rising in the north. This was fourteen hundred years after Hammurapi's time.



Assyrians ready for war

Courtesy of the Louvre

What Gifts of her Own did Assyria Bring?

Long after Babylonia had become great a small kingdom grew up in the northern hills. This was Assyria. Its people were small farmers. They carried on little trade. (See the map on page 55.)

During its early years Assyria was ruled by Babylonia. But as time went on it grew stronger and stronger. Its armies used horses and chariots and iron weapons in fighting. It also had machines to break down the brick walls of cities. So it became free. It was no longer a part of Babylonia. Nineveh was the principal city; its walls were seven miles around.

Assyria wanted to have a seacoast. So it sent out its armies to the west and conquered all the land as far as the Mediterranean Sea. (See the map on page 55.)

The great Assyrian king Sennacherib then turned to the south. He conquered and destroyed all the

kingdom as far as Egypt. Then he turned back to Babylon and completely destroyed that city. He said that he left not one brick standing upon another.

All the city-kingdoms which he conquered had to pay him gold and silver and slaves. For a while one of his grandsons even made himself lord of Egypt. You read about this on page 71. Assyria ruled more of the world than any country had ever ruled before.

The cruel Assyrians. The Assyrians were among the most cruel people that ever lived. They delighted in cutting off the heads, arms, ears, or noses of the enemies they captured in war. They would even take off the skin of men yet alive. On their stone carvings they loved to write about killing all the women and children in the cities they took.

Except for new and more terrible ways of fighting, the Assyrians gave the world few gifts. Instead, they learned the lessons of civilization from Babylonia. After a few hundred years they were living and working in much the same way as the people whom they had conquered.

Here you see for the first time in history a warrior people who learned the civilization of the enemies whom they had beaten. You will read of many others later. Thus one ruler followed another, and one race followed another, but civilization went on.

The chief gift of their own which the Assyrians brought to the world was their art of carving the figures of animals. In Assyria there was a great deal of stone. So the kings had scenes of hunting and of war cut into huge slabs of stone. These slabs were set up along the



A street in Nineveh

From a drawing by Fortunino Matania



© British Museum

An Assyrian carving of a lion

The lion has been shot by the king's hunting party

walls of the palaces. The figures of the animals were beautifully carved. No artists of today could do better. The kings also liked to have great figures of winged bulls set up to guard their doorways.

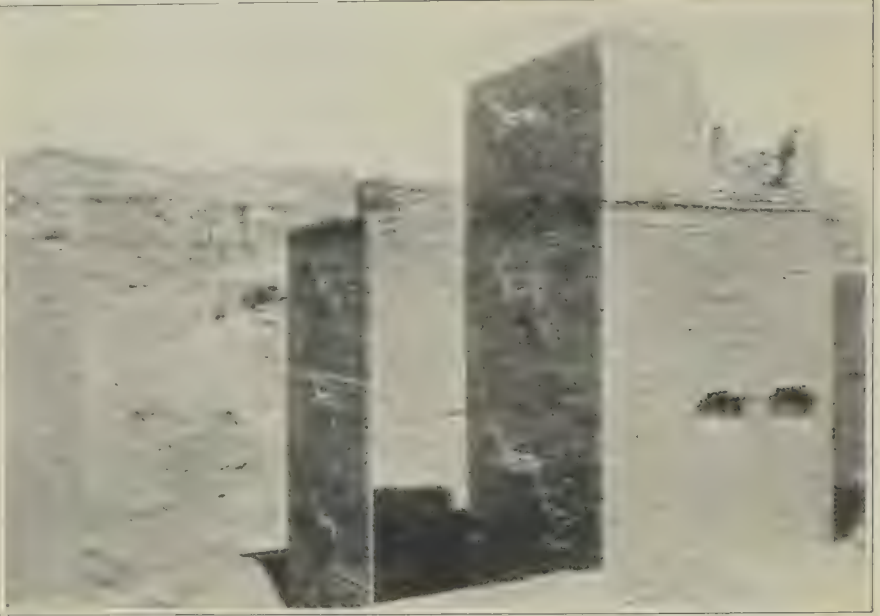
The fall of Assyria. The rule of the Assyrians was kept up by force and fear. Year after year they sent their armies out in all directions to keep their rule over all the known world. At last there were not men enough left at home to make up any more armies, and no other people would fight for such cruel masters.

Then Assyria fell to pieces. Because her people had been so cruel, no one felt sorry for them when they lost their power. A Jew of that time, when he heard that Nineveh was destroyed, said, "All that hear the report of thee shall clap their hands over thee; for upon whom hath not thy wickedness passed continually?"



An Assyrian man-headed lion

This figure was used to guard a doorway. (Courtesy of the
British Museum)



A gateway in the city wall

Do you see the figures of animals on the towers? (Oriental Institute photograph)

Only two hundred years later the world had forgotten even the place where the proud city of Nineveh had been.

A successful nation cannot be built up by wars and fear.

The Last Babylonian Empire

While Assyria was growing weaker she lost her hold on Babylonia. A new tribe then pushed into it from the south. These were the Chaldeans.

Again, only the rulers changed. The Chaldeans soon learned the Babylonian ways. They took on the Babylonian civilization, as the Assyrians had done before them. They also learned what the Assyrians had to teach. (What was that?)



Colored figure on a gate in Babylon

Figures of this animal were shown on both sides of the gate. (From *The Excavations at Babylon* by Robert Koldewey. Courtesy of Macmillan & Company, Ltd.)

The Chaldean king Nebuchadnezzar began to build up the city of Babylon again. He made it one of the most beautiful cities that had ever been seen. Its walls were forty miles around. Inside one wall was another as strong. An eight-horse chariot could turn around on the top of each one. The city had a hundred gates of brass. Its streets were paved with great blocks of red and white stone.

The most famous sight in Babylon was the *Hanging Gardens*. (See the picture on page 87.) They were known all over the world.

Nebuchadnezzar also conquered the near-by city-

kingdoms, as the old Babylonians and the Assyrians had done. He conquered the Jews also. Perhaps you have read in your Bible stories how he carried some of them away with him to Babylon.

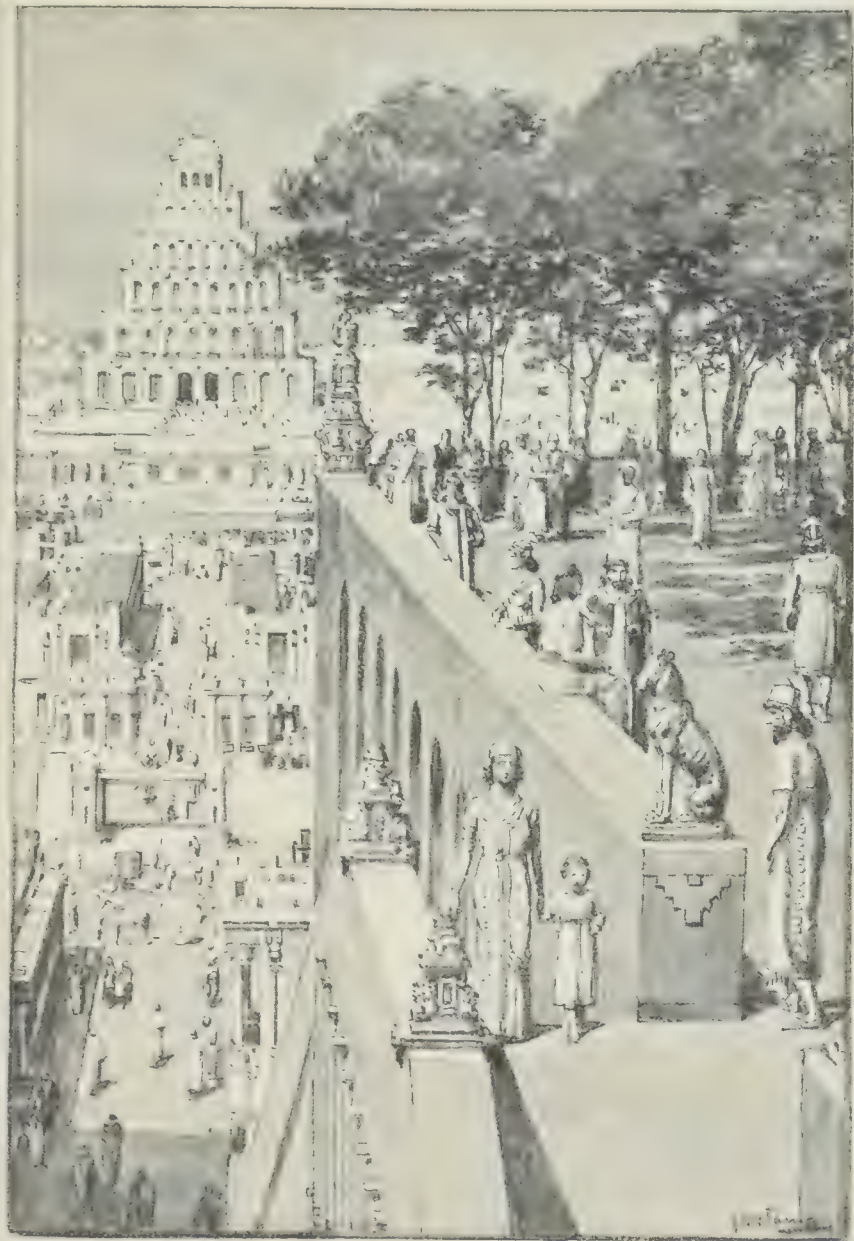
But the second Babylonian empire lasted an even shorter time than had Assyria. Back in the hills at the east and the north were fierce warrior tribes. Once again they swooped down. And mighty Babylon fell — this time to rise no more.

The later history of the Land of the Two Rivers was much like that of Egypt. It was conquered in turn by the Persians, the Greeks, the Romans, the Arabs, and the Turks. Now most of it is an independent country, called Iraq. (Can you find Iraq on a map in your geography?)

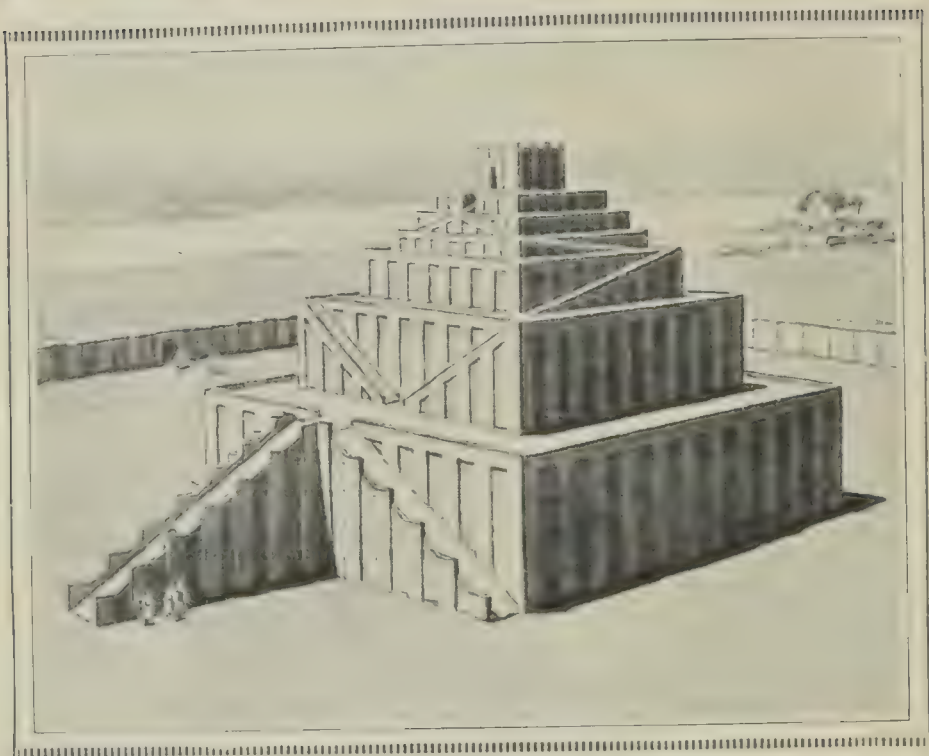
What Gifts did the Land of the Two Rivers give to the World?

The Babylonians and the Chaldeans learned much from the Egyptians. They also worked out many problems for themselves.

Buildings. The Egyptians were the greater builders, but the men of the Two Rivers made good use of the materials which they had. The houses of their common people were one-story buildings of dried bricks. Their temples, however, had great towers seven or eight stories high. These stories were built one above another to a great height. You can see them in the picture on page 88.



The hanging gardens of Babylon
From a drawing by Fortunino Matania



A tower in the Land of the Two Rivers

Both steps and ramps were used. (Redrawn from *The Universal History of the World*. Courtesy of the Amalgamated Press, Ltd.)

To go from one story to another, they used *ramps*. Perhaps your teacher will explain to you what ramps are. People today are beginning once more to use them in very large buildings. From such tall buildings, men hundreds of years later got the idea of church towers or steeples.

The Babylonians were also the first builders to use the arch. Is there an arch in some building in your city?

The arts. The Babylonians could not make as perfect statues of men as did the Egyptians; but the Assyrian carvings of animals were wonderfully natural. Both peoples used colored tiles to decorate the walls and



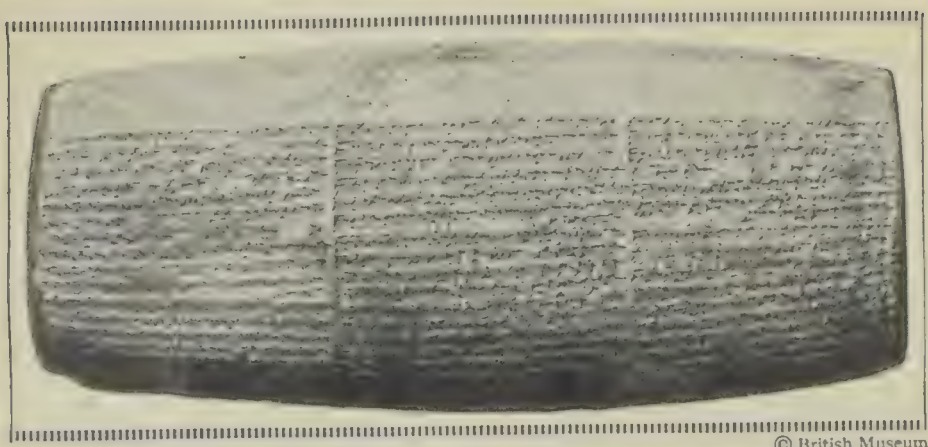
A doorway in Babylonia

This was made of colored tiles. (From a model in the Oriental Institute, Chicago)

floors of their buildings. The Babylonians also carved beautiful seals for use in signing letters and other papers. Their fine embroidered clothing was known all over the East. Rich men were not satisfied until they could own Babylonian embroidery.

Business and law. You have already read that the Babylonians were the world's first big-business men and that they made the first collection of written laws. These were their chief gifts to civilization.

Writing. Very early in their history the people of the Two Rivers worked out a system of writing words and syllables. They used four hundred and fifty signs. No papyrus plants grew along their rivers; so they took small bricks of wet clay and wrote on them with a



© British Museum

A Babylonian story in cuneiform writing on clay

This story tells how Babylon was conquered

sharp reed. The bricks were then baked. The marks left were shaped like a wedge. Therefore the writing was called *cuneiform* (which means "wedge-shaped"). A picture of a cuneiform record appears on this page.

Not much of the Babylonian writing was about religion. But thousands of business records were kept. Also many histories were written. Not long ago the library of one of the Assyrian kings was found. It contained twenty-two thousand clay tablets covered with cuneiform writing. Some Babylonian dictionaries also have been found.

Cuneiform writing spread all over the known world of that time. Some of the scribes in Egypt could understand and read it. They needed it in order to carry on trade with the Land of the Two Rivers.

The Babylonians and the Chaldeans knew more about certain things than the Egyptians. In arithmetic they counted by 60's as well as by 10's. That is why we today have sixty seconds in a minute and sixty minutes

in an hour. They also had tables for multiplication and division, and for other things in number, things which you will not learn for many years.

The king made a law that the weights and measures used had to be the same in all parts of the country. These were so good that they were used also by many of the countries with which Babylonia did business.

To tell the time of day, sundials were used. Perhaps some of you may have seen a sundial in a garden. Can you tell the others how it looks?

The Babylonian priests divided the year into months, as the Egyptians had done. It was probably the Babylonians who began to use a seven-day week. Each day was named after a certain star. Their years were named after great events or were numbered by the reigns of the kings, as "the third year of Hammurapi's reign" or "the seventh year of Nebuchadnezzar's reign."

The people of the Two Rivers were very much interested in the stars. They watched the movements of the stars very carefully. They made maps of the heavens just as they made maps of the earth. Unfortunately they believed that the priests could tell fortunes by the stars, and could tell what was going to happen in the future.

Religion. The Babylonians believed in one chief god and in many other lesser gods, who caused everything that happened on the earth. They believed that these gods could not die. Osiris could never have been a Babylonian god.

They also had stories about the creation of the earth, and about a great flood and an ark.

However, they did not believe that men could live again after death. They thought that death was the end. Therefore their graves and tombs were very simple.

The myth of Gilgamesh. Because the Babylonians believed that man must die and remain forever dead, the world looked very gloomy to them. One of their favorite stories was about the hero Gilgamesh, who attempted to win for man the gift of life everlasting.

Gilgamesh was a mighty warrior, whose best friend died. In sorrow Gilgamesh thought long about the problem of death. He decided to set out and find for man the gift of everlasting life.

On his way he had to fight with cruel lions. He had to pass through the terrible cave of the dead. Then he entered a ship and was tossed about for ages on the rapids of the dark Waters of Death.

At last Gilgamesh came to the Wise One. He asked to be taught what man must do in order that he might live forever. The Wise One answered that the gods had kept the gift of everlasting life for themselves alone. No man could live forever. Sorrowing, Gilgamesh had to bring back to his people this sad message. From that time on they faced life with courage but without hope.

A "Missing Word" Game

I. Be sure that you know the main facts of the story. Test yourself.

1. Why was the Land of the Two Rivers a good place to settle?

2. Why was it not an easy place to protect?
3. Why is Babylonia called the land of the business man?
4. What was the chief gift of the Assyrians to the world?
5. What things did the people of the Two Rivers learn in arithmetic?

II. On a piece of paper write the words which should be placed in the following blanks. Show your paper to the teacher.

1. The "two rivers" were the ----- and the -----.
2. The people lived in small -----, each with a ruler of its own.
3. The collection of written laws was called the -----
-----.
4. The chief city of Babylonia was -----.
5. The ----- were the most cruel people of ancient times.
6. The chief city of Assyria was -----.
7. The man who built the Hanging Gardens was -----.
8. The writing used by the people of the Two Rivers was called -----.

Many empires rose and fell in the Land of the Two Rivers.

These comfort-loving people were conquered by fierce hill people.

.....



Would a battleground be a good place to make a home?
Why not?

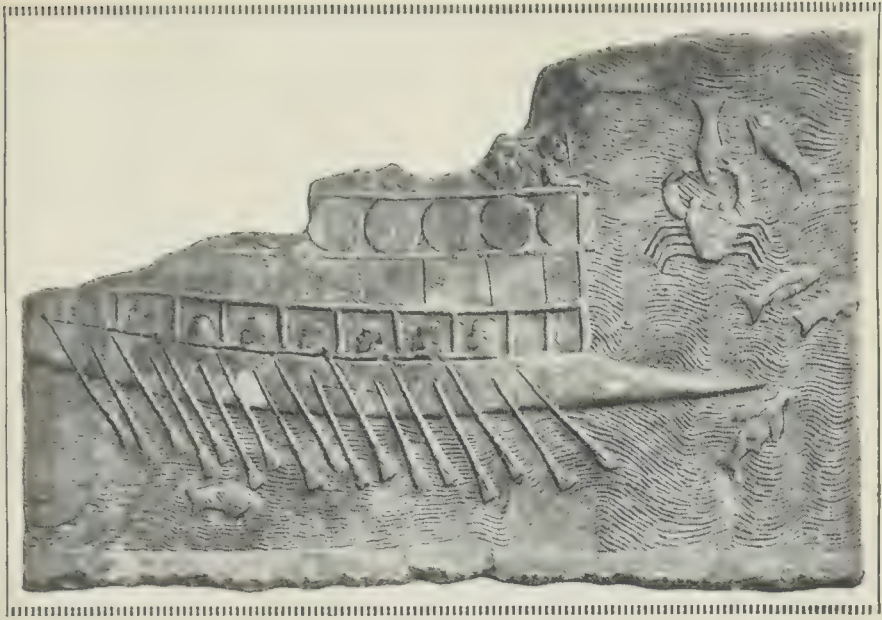
PHOENICIAN CITY-KINGDOMS SPREAD THE IDEAS GAINED FROM OTHERS

Turn to the map on page 55. If you put your thumb on Egypt and your middle finger on the Land of the Two Rivers, you can trace with your first finger a half-moon from the one to the other.

In early times this half-moon-shaped country was very important. When Egypt wanted to trade with Babylonia, she could not send her camels and donkeys straight across the desert. She had to follow the half-moon. When Assyria wanted to send her armies down into Egypt, she had to follow the half-moon. And when Babylonia and Assyria wanted to reach the Mediterranean Sea in order to trade, again they had to cross the half-moon.

On the map on page 55 you will find in this half-moon the names of two countries—Phoenicia and Palestine. These two countries were not very safe places in which to make homes, because they were on the great highway between Egypt and the Two Rivers. Armies from one to the other passed over this highway. Battle after battle was fought around it. Also, robbers from the deserts often came in to rob the travelers passing over this trade route.

You will not be surprised, then, to learn that the



A Phoenician ship

Can you see the logs and timbers with which the ship is loaded? (Courtesy of the British Museum)

half-moon was the scene of many wars. But, on the other hand, it was the only fertile spot between Egypt and the Two Rivers. So people had to live there, even if it was not safe. There was one good thing about the place, however. It was very easy for people living there to learn the lessons that Egypt on the south had to teach them. And it was just as easy to learn the lessons that Babylonia and Assyria on the east had to teach them.

What could the Phoenicians do for a Living?

By the year 1000 B.C. Egypt was growing weaker. She had stopped sending her great ships out on the Mediterranean Sea. Who would be the world's next sailors?

Before this time desert people with pointed black beards had come into the country which was later called Phoenicia. It was a small country (not much larger than the state of Delaware). Not many crops could be raised there. But on its mountains grew forests of noble cedar trees. From these trees fine ships could be built.

The Phoenicians learned how to build ships with one large square sail. This was made of cloth colored purple, or red, or blue. Besides using the sail they rowed their boats with many oars. They had worked for the Egyptians for many centuries and had seen them do these things. Some of their boats needed as many as thirty or forty men to row them. (See the picture on page 95.)

When Egypt grew weak, the Phoenicians began to build ships for themselves. The cities of Tyre and Sidon built the most. These cities were ruled by families of great merchants. You will notice that in no country in the world had there yet grown up the idea that people could rule or govern themselves.

What did the men of Tyre and Sidon load their ships with? They usually put in some cedar logs from their forests. They had learned from Egypt how to make glass and china and linen, and how to dye cloth. Along the shores of their country could be found many small shellfish in whose bodies were a few drops of dye that looked like water. These drops could be used to color linen or wool a beautiful deep red that was called purple. "Tyrian purple" had become famous all over the known world. Phoenicians had also worked for the



© First National Bank, Boston

A Phoenician city

Notice that the city is close to the sea. (From a painting by N. C. Wyeth)

Assyrians. Many of the designs that they put on their glass and their linen were Assyrian, Egyptian, or Babylonian. Thus they learned from their neighbors.

In their ships loaded with all these beautiful goods, the Phoenicians set out to trade. They were "the world's first traveling salesmen."

Where and how did the Phoenicians Trade?

Their ships kept close to the shores of the Mediterranean Sea. But they went much farther than the Egyptians had. They sailed along its northern shore until they came to Spain. They sailed along its southern shore, following the coast of Africa. They even went out into the Atlantic Ocean. There they sailed north as far as the British Isles and south along the Atlantic coast of Africa. Other ships sailed through the Red Sea and on to India and China. (Show on a large map where they went.)

Whenever the Phoenicians came to a good place, they would draw their ship up to the shore. On the sand they would make little piles of their cloth, their glass and china dishes, their bottles of perfume, and their articles of carved ivory. Then they would go back to their ship and wait until the natives of the place came down to trade. If the natives liked the goods, they took them and left little piles of tin, copper, silver, amber, or jars of wine in their place. These goods were what the Phoenicians wanted. They carried them into their ship and sailed on. If they thought it was a fair trade, they came again the next year. Thus they spread civilization wherever they went.

Sometimes they left groups of their own people at spots which seemed to be good places for homes or for

carrying on trade. These people settled down to live in the new land. Such a group is called a *colony*. Phoenicia's chief colony was the city of Carthage, in northern Africa. (See the map on page 165.)

Sometimes funny things happened to the Phoenician travelers. Once, on the coast of Africa, they saw some "hairy men." They captured a few to take home to live with them. But the captives were so fierce they had to be killed. These "hairy men" were gorillas. So you will not wonder that they were too fierce for the Phoenicians.

Not all their trade was carried on by sea. Some was carried overland by groups of travelers, or caravans, to Assyria, Babylonia, Persia, and even to places as far away as India.

In those days ordinary people almost never traveled. Therefore one part of the world knew very little about any other part. A stranger was always thought to be an enemy. Phoenicia did the world a service by telling about far-off lands and strange customs.

Phoenicia had few new ideas of her own. But her sailors and workmen picked up ideas from all the



© British Museum

A Phoenician carving

Does this look as if the Phoenicians had borrowed from the Egyptians?

100 Men learn to live in Cities and Nations

people with whom they traded. Then they spread these new ways everywhere they went.

In carrying on business, some of the new ideas which Phoenicia spread were the weights and measures that she had learned to use from the Babylonians. Others were the uses of papyrus and ink, which she had learned from Egypt. These were easier to use than sun-dried bricks.

What was the most Important Work which Phoenicia did for the World?

The most important idea which Phoenicia gained from her neighbors and then spread over the world had to do with writing.

Writing by pictures of whole words and writing by syllables were awkward and slow methods. You remember that was the way both Egypt and the Land of the Two Rivers wrote. It is said that years ago a Chinese child needed six years to learn to read, because he had to learn forty thousand different pictures. Only a few classes of people could take so much time. Therefore only a few classes could read. The same thing was true ages ago.

The last step in the growth of writing could not take place until someone had the idea of making a mark, such as M, stand for a *sound* instead of a syllable. That would be a great step forward! Then, instead of having to learn forty thousand different marks for words or syllables, men would have to learn only a few *letters*. These would stand for *sounds*. With such a system one could learn to read and write without much effort.

𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿

𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿

𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿

𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿

𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿

Phoenician Writing

After Dussaud, Museum of Beyrouth. From Rostovtzeff, *A History of the Ancient World*. Courtesy of the Clarendon Press

The people who first took this great forward step, or who *invented the alphabet*, lived in the small peninsula of Sinai. Sinai lies between Egypt and the Land of the Two Rivers. Their leaders had long known about the writing used in Egypt and Babylonia.

Some of the Sinai people had been working the copper mines of the Sinai Peninsula for the Egyptians. Their leaders had to report to Egyptian scribes. These leaders were the first who began to keep their records by means of letters representing *single sounds*. That was the beginning of the alphabet.

The new method of writing by letters representing single sounds spread to the Phoenicians living near by.

The Phoenicians saw that this was a much shorter and easier method of keeping accounts than any they had known before. So they used it. The alphabet had only twenty-two letters then. It had no vowels. But it was so much better than any system the world had known before that the Phoenicians used it regularly.

102 Men learn to live in Cities and Nations

From the Phoenicians the Greeks learned it. Then the Romans learned it. Then our own forefathers in Europe learned it. The Phoenicians themselves did not invent the alphabet. But they did make it known to the world.

After the alphabet was known, it did not take a special class of people to read and write. Almost any man could learn to read if he only had a chance. Thus you may thank the Phoenicians that you so easily learned to read.

What became of the Phoenicians?

You already know that the Phoenicians lived on the great highway which was the battleground of the ancient world. They themselves were not soldiers. When the Assyrians came against them, they fought to defend their homes; but they were beaten.

From that time on the Phoenicians were usually under the control of some other people. After the Assyrians came the Babylonians. Then came the Persians, the Greeks, the Romans, the Arabs, and the Turks. Today that land is part of the country of Syria. Ask your teacher to show you Syria on a map of the world today. Notice that it is not the same as ancient Assyria.

True or Not True?

I. Test yourself by these questions about the story:

1. Why was the home of the Phoenicians not a safe place in which to live?
2. Why did the Phoenicians turn to the sea for a living?

3. What was "Tyrian purple"?

4. What business methods did Phoenicia borrow from her neighbors?

5. Why was the alphabet better than Egyptian and Babylonian writing?

II. Number the lines on a piece of paper up to ten. Write "Yes" for each true statement below and "No" for each one that is not true.

1. The Phoenicians lived between Egypt and the Two Rivers.

2. They were great soldiers.

3. The Phoenicians were good farmers.

4. The Phoenicians learned many lessons from other countries.

5. They had to get wood for their ships from Egypt.

6. Their chief cities were Tyre and Sidon.

7. The Phoenicians sailed in the Atlantic Ocean.

8. The Phoenicians themselves made the alphabet.

9. The alphabet made it much easier to learn to read and write.

10. Phoenicia today belongs to Egypt.

The Phoenicians began the great trade of the Mediterranean world.

Among other new ideas they spread the use of the alphabet.



Why had most ancient people believed in many gods?
From whom did we get our idea of one God?

.....

THE HEBREW IDEA OF ONE GOD

One more group of people lived in the half-moon between the Two Rivers and Egypt. They were the Hebrews.

The Hebrews lived in Palestine, a narrow strip of land between the desert and the sea. (See the map on page 55.) Although it was a poor country and smaller than our state of Vermont, it was important because it was on the great highway between the Two Rivers and Egypt. Whoever lived there would find little peace or freedom. Because it was "a bridge between Asia and Africa" it was fought over more than any other land in the world.

How did the Hebrews win Palestine?

In the beginning the Hebrews had been tribes of shepherd people living in the desert. They had wandered into the land of Palestine at about the time that Hammurapi was king in Babylon.

Other people had already lived in Palestine for more than a thousand years. Part of this time those people had been under the rule of Egypt. They had learned the lessons of civilization from both the Egyptians and the Babylonians. Then the Hebrews, in turn, began to learn from them.

It took hundreds of years for the Hebrews to win their way into Palestine. At first they were able to take only the poorer and weaker towns. But about 1000 B.C., under their leader, David, they set up a small kingdom. Jerusalem was the capital.

King David's son Solomon was a rich merchant. He became important enough to marry the daughter of an Egyptian pharaoh. Solomon carried on with Egypt a good trade in horses. The ruins of the buildings that had been his stables were dug out of a mound of earth not many years ago. He, together with the king of Tyre, also owned a fleet of ships. This king of Tyre sent his Phoenician workmen to help Solomon build a great stone temple in Jerusalem. The Hebrews knew little about building.

Solomon's buildings cost a great deal of money. His taxes were heavy. The people did not like this. After his death his kingdom separated into a northern half and a southern half. The united kingdom had lasted only about a *century* (100 years).

What Nations conquered the Hebrews?

Then troubles fell upon the Hebrews thick and fast.

One trouble was that the northern kingdom and the southern kingdom did not get along well together. The northern people lived in cities. They built their houses of sun-dried brick. They wore woolen robes. Most of the southern people were shepherds. They lived in tents in the country. They still wore sheepskins, as they had done in their desert homes long ago.

The city dwellers often gave up the worship of the Hebrew God and worshiped the gods of the Babylonians instead. But the country dwellers still worshiped their own God and sent many *prophets* to warn the northerners about their evil ways. The greatest of these prophets were Amos and Isaiah.

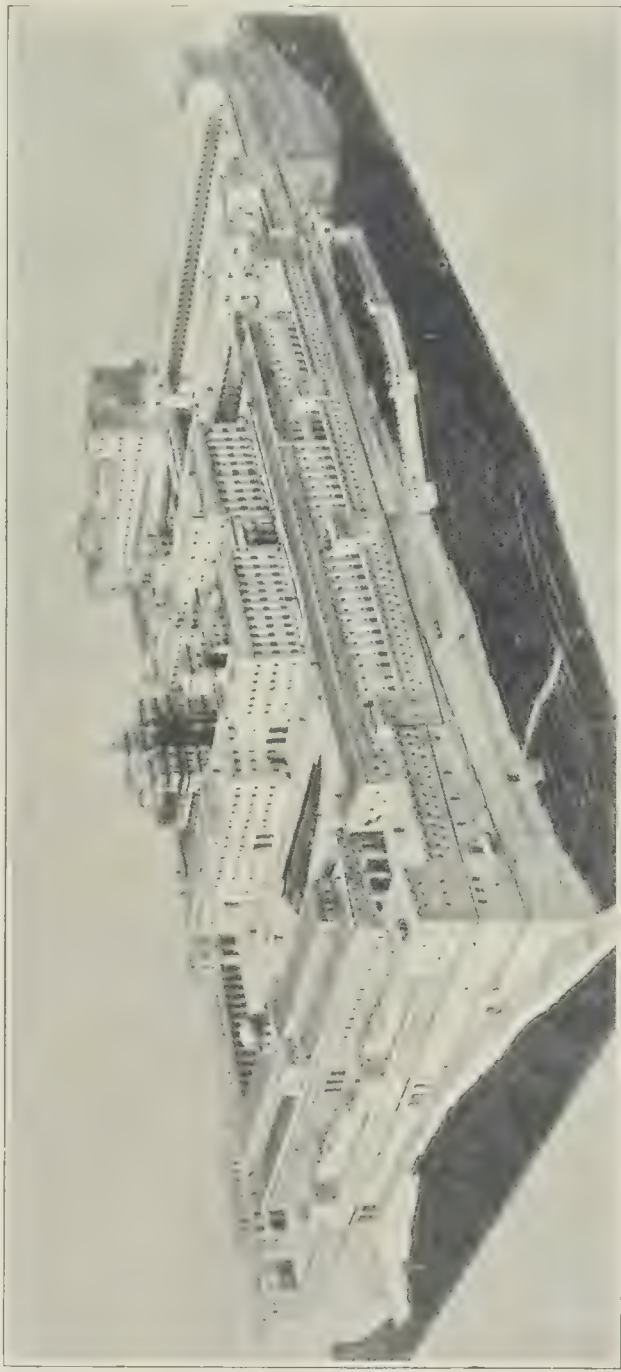
The prophets said that God would punish the Hebrews for their wickedness and for their cruelty to the poor. And they were right. A little before the year 700 B.C. the Assyrian king Sennacherib conquered the northern kingdom and carried its ten tribes away with him. No one ever knew what became of them.

Shortly after 600 B.C. the Babylonian king Nebuchadnezzar conquered the southern kingdom. He carried away its people to Babylon as slaves.

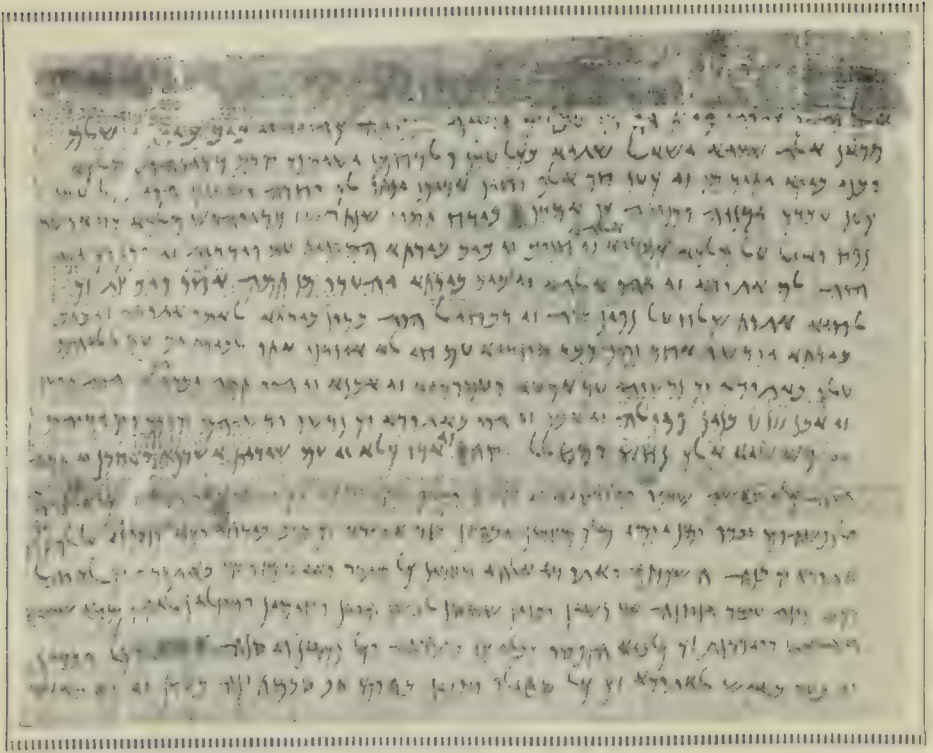
What did the Hebrews think about when they were Slaves in Babylon?

In Babylon the Hebrews suffered much and learned much. They studied the lessons taught by their old prophets. They no longer believed that each tribe or nation had its own god, and that these gods fought against one another whenever their tribes or nations fought. Instead, they began to understand that there was only one God. He was the God of all tribes and all nations everywhere on the earth.

They also saw that such a God was a spirit and not an idol. They saw that worshiping him meant living a life of kindness and love. It did not mean presenting him gifts and doing magic. They saw that each man,



Solomon's Temple in Jerusalem



A page of Hebrew writing

This page shows how the Bible looked in the language in which it was written. (From Breasted's *Ancient Times*)

no matter how poor and humble he might be, could stand as an equal to all others in the presence of God.

The lessons taught by the Hebrew wise men, the songs sung by the people, and the history of the Hebrew nation were all written down on rolls of papyrus. They were written in the alphabet — the first of the world's great literature to be written in this manner. Long afterwards these rolls were brought together in one book. Today we call it the "Old Testament" of the Bible.

The whole life of the Hebrews was changed by this book. They became known as "the People of the Book." It was very necessary for their children to



A picture of Jonah and the whale from a very old copy
From a manuscript in the Library, University of Edinburgh

learn the lessons given in the sacred writings. So the Hebrews were the first people in the world who tried to teach all their children to read.

What happened to the Hebrews Later?

When the Babylonian Empire was conquered by Persia, the kind king of Persia allowed the Hebrews to return to their old home. So, after being slaves for many years, they returned to Palestine. From that time on they were called the Jews.

However, the Jews no longer had a kingdom. The church took the place of a king. The high priest was the ruler of the land. Never again did the Hebrews find peace for long. Their country was taken by the Greeks, and then by the Romans. The Romans drove

them out of Jerusalem once more. They scattered over the earth. Many still live in other countries.

Later Palestine was conquered in turn by the Arabs and the Turks. Today it is again a country by itself; Great Britain protects it. Both Jews and Arabs may live there. Every year many Jews from far-off countries are returning to live in the land of their fathers.

It is strange that a country so small and poor should have been important in history. It is strange that a people who could not keep up even a tiny kingdom of their own should have been teachers of the great world. But it is to these Jews that the western world today owes its idea of one God, the father of all men.

Finding and Explaining

I. Do you know the answers to these questions?

1. Why was Palestine called a "bridge between Asia and Africa"?

2. Why did it take the Hebrews so long to win Palestine?

3. Why did Solomon's kingdom fall to pieces?

4. What peoples conquered the Hebrews?

5. What lessons did the Hebrews learn about God?

II. Find the parts of the story that help you to explain why each of the following words is important.

David

prophets

century

Solomon

Old Testament

The Hebrews gave the western world the idea that
there is only one God

Unit Three

The Greeks teach the World about Freedom

TITLES OF STORIES

	PAGE
1. The Greeks move into their Land	113
2. The City-States: Athens and Sparta	122
3. The First Contest of the West with the East	135
4. Athens in its Days of Glory	141
5. The Downfall of the Greek City-States	152



Unit Three

The Greeks teach the World about Freedom

Make a list of all the gifts to the world which were made by the people studied in Units I and II. Do you think that these people lived in comfort?

THE GREEKS MOVE INTO THEIR LAND

At the point which you have now reached in your reading the most important steps in civilization have been made. Men have learned how to live in comfort. They have dug deep mines. They have sailed the sea. They have used writing to tell one another their thoughts. They have learned to live in large cities.

But have you noticed that not one of the peoples about whom you have read has done its own thinking? The kings or the priests have told them what to think, what to believe, and what to do. The people have obeyed orders.

114 Greeks teach the World about Freedom

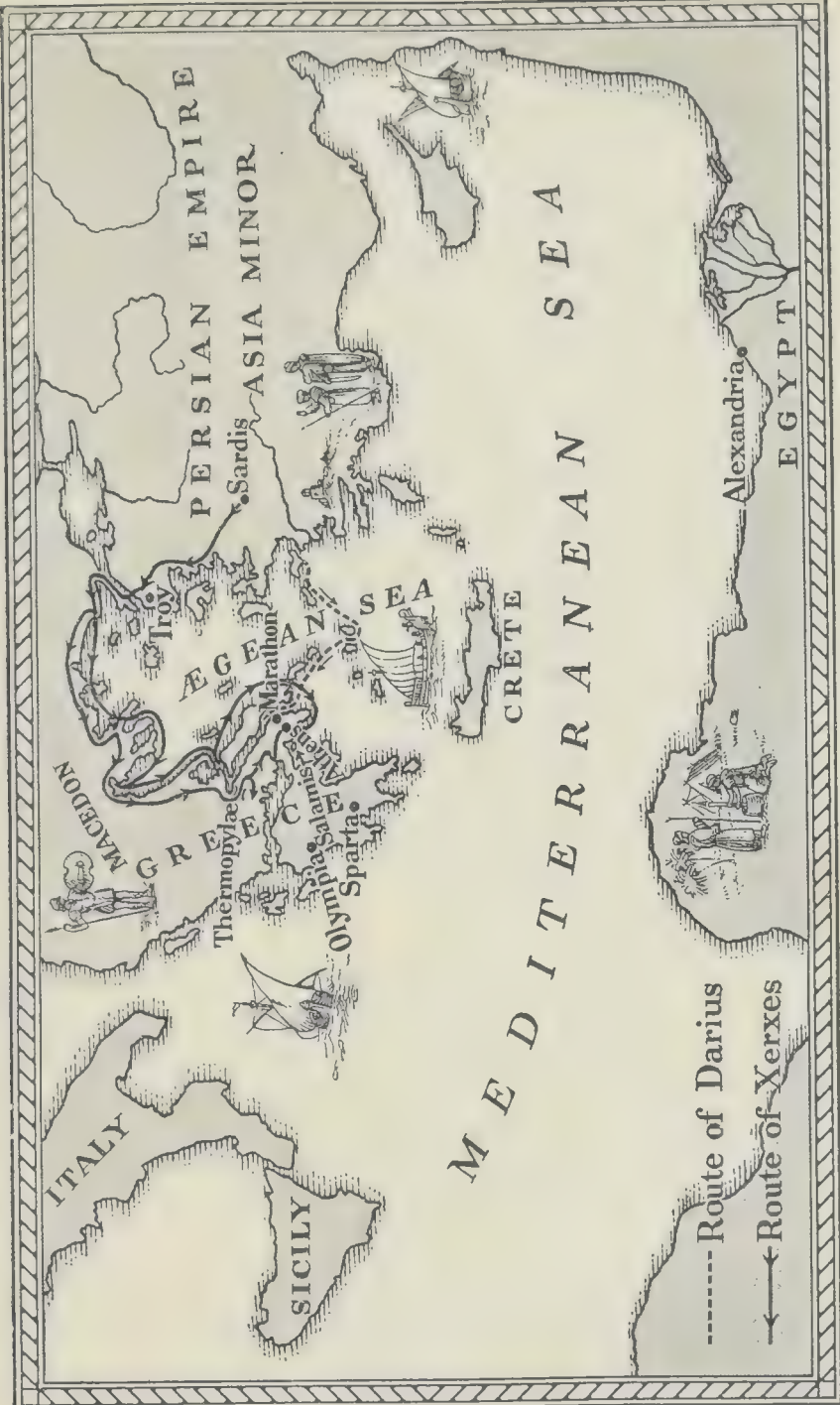
To find the place where men, for the first time in history, dared to think for themselves you must now look at the little country of Greece. It was the first western country to become civilized.

Why were the Greeks Different from Other People?

During the years when Babylonia was a great empire, and before Assyria had conquered the East, groups of wandering shepherd tribes from the north had begun to come down into Greece. (See the map on the opposite page.) They had been driven out of their own land because there was not food enough.

As they moved south they were delighted with the country they found. It was a land of mountains. Each little valley was separated from its neighbors by high hills. Therefore when a tribe settled down in a valley, it had little to do with its neighbors. It could be quite free and independent.

All these valleys were very near to the sea. When not enough food could be raised at home, the Greeks learned to sail out from their harbors to the small islands that could be seen in the distance. By sailing from one island to the next they could very easily cross the Aegean Sea to Asia Minor. And from the island of Crete they soon were able to trade with Egypt. (Find these places on the map.) Thus it was easy for the Greeks to remain independent and yet to learn all the ways of civilization from their neighbors to the east and south. They learned from Egypt, from Babylonia, and from Phoenicia. (What things do you think they learned?)



Ancient Greece

What did the Early Greeks Believe?

In their own homeland these early Greeks had lived a very simple life. They had learned to use horses to pull their war chariots. But they were just beginning to use iron. Most of their weapons were still made of bronze.

Before this time they had worn sheepskin clothes. Now they began wearing a dress somewhat like a long shirt. It was called a *chiton*.

In war time each tribe chose its strongest and wisest man to be the king. But in time of peace the king plowed his own fields and did the same work as his neighbors. The princesses helped to do the family washing. Each family made everything it needed.

The Greeks believed in many gods. The most powerful of all was Zeus. He was the god of the sky, who ruled the world with thunder and lightning. His wife was Hera. Poseidon was the god of the sea. Hades ruled the world of the dead. Aphrodite was the goddess of love.

Loved more than any other was Apollo, the young sun-god, who was also the god of music. The goddess who did most for Greece was Athena. She was the goddess of wisdom. She gave the olive tree as a gift to her people. The Greeks used olives for food, and olive oil served them for butter, for soap, and for burning in lamps.

All these gods and goddesses lived on Mt. Olympus. They were believed to look much like men and women, but were larger and more beautiful. They also acted



© British Museum

A Greek warrior returns from hunting

What weapons did he use?

much as men and women do. Sometimes they even quarreled and fought among themselves.

In spite of this the Greeks felt friendly toward their gods. They thought of them often and made them many gifts of food and wine. At the feasts the storytellers told many tales of the gods, and how they had helped men in times of trouble.

The myth of Hercules, the hero. The Greeks believed that the gods sometimes married human beings; their children were called heroes. The greatest hero was Hercules, the Strong Man.

118 Greeks teach the World about Freedom

While Hercules was still a baby in his cradle he had caught two large snakes and had killed them with his bare hands. When he grew up, he was given twelve great tasks to perform. Some of them were: killing a fierce lion and a seven-headed snake, capturing a deer with golden horns and brass feet, capturing a wild bull, conquering the queen of a tribe of women called Amazons, capturing the oxen of a monster who had three bodies and who lived far out on an island in the western sea, searching for golden apples, and bringing up from the world of the dead the fierce dog which guarded it.

Perhaps your teacher can find for you some books which will tell more about each of these stories.

What were the Favorite Stories of the Greeks?

But the story which the Greeks loved better than any other was about the great Trojan War.

The story began with the tale of how Helen, wife of a Greek king, was carried away by a prince of Troy. (Find Troy on the map on page 115.)

The Greeks then gathered together a great army and sailed away to Troy. There before its high walls the fight was kept up for ten years. The gods also took part in the war. Some of them fought for the Greeks and some for the Trojans.

At last the Greeks built a huge wooden horse. Inside it they hid some of their soldiers. The Trojans were eager to look at this strange object. They dragged



The walls of Troy

These ruins are all that is left of the mighty city

the horse inside their walls to examine it. At night the Greek soldiers crept out. They opened the gates, and let in the whole Greek army. Troy was burned to the ground. All its bravest soldiers were killed.

The story of the Trojan War was made into a great poem called the *Iliad*. The man who was believed to have written the *Iliad* was a blind poet named Homer.

Another great poem known by all Greeks was the *Odyssey*. It told about the wanderings of a Greek soldier, Odysseus, after the fall of Troy. After many troubles and dangers he at last reached his home, where his wife had been waiting for him for ten years.

These two poems were told by the storytellers of the Greeks at all their gatherings for several hundred years. They were learned "by heart." But after the Greeks



© British Museum

A scene from the Odyssey

Odysseus is chained to the mast. Sirens are singing to him

learned the use of the alphabet from the Phoenicians, the stories were written. They were so loved by all that they have often been called the Bible of the Greeks.

Filling in Blanks

I. Do you remember the main points in the story? Test yourself by these questions:

1. Who told the earlier people what to think and what to do?
2. How did the mountains help the Greeks to be free?
3. How did the small islands help them to travel?
4. What were the names of three Greek gods?
5. What was the cause of the Trojan War?

II. Number the lines on your paper from 1 to 12. On each line write the right word to place in the following blanks. Can you make a score of 12?

1. The _____ were the first people who dared to think for themselves.
2. The Greeks crossed the _____ Sea to Asia Minor.
3. The Greeks learned from the _____, the _____, and the _____ people.
4. The earliest Greeks made their weapons of _____.
5. The god of the sky was _____, the sun-god was _____, the goddess of wisdom was _____.
6. The two favorite poems of the Greeks were the _____ and the _____. They were supposed to have been written by a poet named _____.

The Greeks were the first people who dared to think
for themselves.



All the people about whom you read before the Greeks lived in kingdoms or empires. Did the Greeks live in the same way? The story will tell you.

.....

THE CITY-STATES: ATHENS AND SPARTA

You have already learned that the Greeks settled down in small valleys with mountains around them. The people in each valley built their houses side by side in a village. They went out each day to work in their fields. They did not live in scattered farmhouses.

Why were Colonies sent Out?

As the years went by and families grew larger and larger, all the land that could grow crops was being used. There was no longer food enough for all the people. What was to be done?

The younger and stronger Greeks decided to leave their home city, even though they loved it dearly. They took their families, some sheep and cattle, and some sacred fire from the temple and sailed away until they came to a place which pleased them. There they stopped and built up a new village of their own. Such a settlement was called a *colony*.

In this way the Greeks spread out all over the Aegean and Black seas, along the northern and southern shores of the Mediterranean Sea, and as far away as Italy and Sicily. Of course they took their Greek ideas and their Greek ways of living with them.

The Greeks also learned from all the people they met.

What was a City-State?

Whether they moved to Italy or to the Black Sea or whether they remained in Greece, the Greeks lived scattered in several hundred independent cities. Each citizen loved his city with a fierce love. He did not feel that his country was Greece. His "country" was only the little city in which he lived, with the farms and hillsides around it (a city-state). He never was willing that all the cities should be joined together to make one strong nation. His city-state must remain free and independent.

At first, as you have seen, the Greek tribes had kings. However, the strong nobles loved freedom too well to keep kings very long. They soon put the kings aside in most of the city-states and ruled themselves. But the merchants and the traders loved freedom too. As soon as they were rich enough they pushed the nobles aside and ruled. Then, finally, all the citizens, who loved freedom as well as did the rich men, decided to rule. They made a *democracy* — a government by all the citizens.

Thus you may see that what the Greeks asked for at first was "fair play." Then they wanted more than that; they asked for self-government.

Because each city was determined to rule itself, you cannot study the history of Greece as a whole. You must study the history of many small city-states. Of all these the most famous were Sparta and Athens.

Sparta: the Home of Soldiers

The little city of Sparta lay in the middle of a plain. Its main business was farming. Little trade was carried on, and ships



Greek children playing

These boys are learning to box. (Courtesy of the Museum of Fine Arts, Boston)

were not needed. You must not think that the Spartans did the farm work themselves, however. They were much too busy training as soldiers.

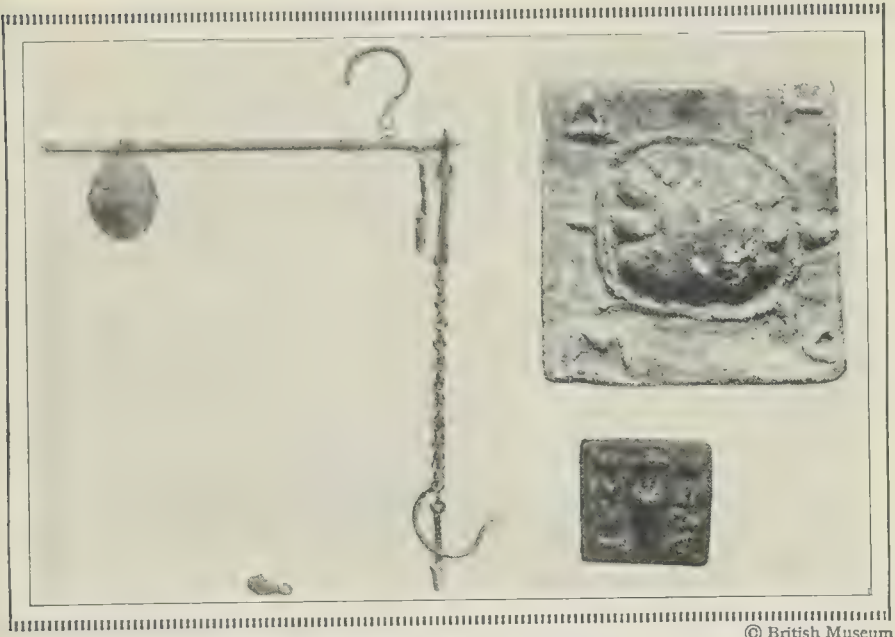
The work was done either by the slaves, who were very cruelly treated, or by the people who had been

in the land before the Spartans came. These two classes had to earn a living for their masters.

The Spartans themselves were a stern people, fond of war. They wanted everything to be kept in order. They spoke very little and seldom laughed.

When a child was born to a Spartan family, the old men of the city came and looked at it. Only if it was strong and well was it allowed to live. Until it was seven years old it stayed at home with its mother. It seldom saw its father.

At seven years of age a boy was taken away from his home and was put in a camp. There he lived an out-of-door life. He was taught all kinds of exercises, such as running and jumping. Many times he had to



© British Museum

Greek scales and weights

Can you explain how the weights were used? (Left, courtesy of the Metropolitan Museum of Art)

go hungry. Often he was whipped severely, but he must never cry out, no matter how great the pain.

At the age of twenty a young man entered the army. He had to remain there until he was sixty. At thirty he was allowed to marry, but he could not live at home.

The girls did not live in camps. But they also were taught to run and jump, and they became almost as strong as the men.

Such training made wonderful soldiers, as we shall see. But it gave to the world no art, no wise men, and no great discoveries. Sparta gave few gifts to the world besides its love of freedom.

Athens: a City of Trade and Commerce

Sparta was in the midst of a plain; it could raise its own food. Also, it did not allow other people to



Coins of Athens

Do you see why they were called "owls"?
(Courtesy of the American Numismatic Society)

become Spartans, so there were not many people to provide for.

Athens, however, had very little farm land. It could not hope to feed all its people from its farms. Instead of sending its young

men away, Athens began to build many ships. These ships sailed to northern Africa for hides and ivory, to Egypt for sails and papyrus, to the Black Sea region for grain and lumber, to Italy for grain and meat, and to Phoenicia for dates.

In exchange for these goods the Athenians gave wine, oil, blocks of marble, shields, and clay jars. Some of the clay jars were plain. Some were painted with beautiful pictures.

Thus Athens helped all its people to earn a living. Some of them grew rich from trade. To help in trading, they learned the art of making coins from their neighbors in the east. The Athenian coins were made of silver. They were often called "owls." Does the picture on this page tell you why?

Like Sparta, Athens had many slaves. Its laws did



A school of Athens

One teacher is teaching a boy to sing. The other is correcting a second boy's work. (Courtesy of the Berlin Museum)

not allow other people to become citizens unless their families had lived in the city for many years. However, the foreigners who came to Athens to trade were very kindly treated.

Boys in Athens did not have as hard a life as did those in Sparta. They lived at home. Their parents sent them to private teachers to learn exercises, poetry, and music. (See the picture above.) They were trained to do many different things but did not have too much of any one thing.

When the boys grew up they served in the army, but they did not have to remain in the army always. In time of peace they could go back to their homes. But they were always ready to fight for their beloved city if needed. When they were old enough to become citizens, they appeared before the older people of the

128 Greeks teach the World about Freedom

city. To them they made a solemn promise to serve the city during all their lifetime, and to leave it better and more beautiful than they found it.

The women of Athens were not so well treated as were those of Sparta. They were supposed to stay at home every day in the year except holidays. They must spend their time spinning, weaving, baking, and taking care of the children.

The houses were not very pleasant places. They were low, dark buildings built around an open space or court. There were no windows, except possibly a few high up in the wall, and no chimneys. Light came from the open court. Heat was secured from a small fire in a clay pot. The furniture too was very simple — beds, chairs, chests to hold the clothing, and a few lamps and dishes. The furniture, however, was very beautifully made.

The men of Athens spent little time at home. Most of the work was done by slaves; so the men could spend their mornings walking in the market place, talking with their friends. Every day they went to the gymnasium, where they enjoyed racing, or boxing, or throwing the spear or discus (see page 132).

In the evening the Greek men often invited their friends to dinner. The women and the children were not allowed to be present. The men had a good dinner, and then spent the rest of the night reciting poetry and talking about questions hard to understand. (See page 150.)

Some days they spent many hours helping to make laws in the assembly. Or they might help to judge cases in the law courts. Each Athenian was a soldier, a judge,



Athenians in the market place
From a drawing by Fortunino Matania

and a lawmaker. He was proud to give much of his time to the service of his city. In fact, he seems to have been more interested in the city's business than in his own.

When the laws were being made, any citizen who wished to do so might speak before the assembly. The Greeks loved these chances to make speeches.

What kept the Greek Cities Together?

So far you have been reading about each city-state separately. Did they ever join together for any reason?

You know that they all spoke the Greek language, and that they all believed in the same gods. There was another interest which they had in common. That was their interest in games. Games were held in several different parts of Greece. But those you will hear about were in the city of Olympia. (See the map, page 115.)

Once every four years games were held in Olympia. From all over Greece men and boys came to take part. They had spent months in training. No war could be fought while the games lasted.

There were contests in running, jumping, throwing the discus (see the picture on page 132), throwing at a mark, wrestling, and boxing. The winners were given a wreath of wild olive or laurel leaves to wear. Poems were written about their great deeds. Statues of them were set up near the temples. When they returned home, they were welcomed as heroes.

At some of the games there were also contests in music, such as playing the flute or the lyre, singing, and reciting poems to music. Sometimes also there were horse races and boat races.



© British Museum

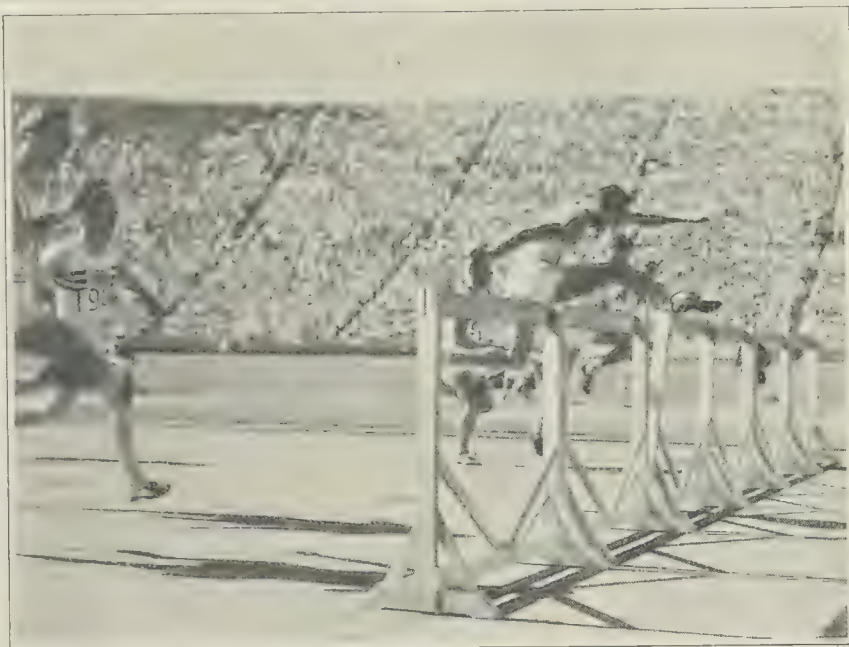
A Greek banquet

The Greeks drank wine and listened to music at their banquets



A Greek athlete

This man is throwing a round plate called the discus. (From a sculpture in the Vatican)



The Olympic games of today

These runners are jumping the hurdles

The Greeks in all the cities knew about the Olympic games. So if a citizen of one city wished to tell a citizen of another city the year in which some important event happened, he would measure the time by the Olympiad (years between the games) in which it took place.

In modern times different nations have begun once more to hold contests like those of the early Greeks. They all meet in one place and have contests in running, jumping, boat racing, and so on. For their celebration they have borrowed the old Greek name — the *Olympic Games*.

Choosing the Best Answer

I. Do you know the story well enough to play a game? These questions will help you to find out.

1. Why did the Greeks send out colonies?
2. What was a Greek city-state?
3. Who ruled the Greeks at first? Who ruled them finally?
4. Describe Greek life in Sparta ; in Athens.
5. What things kept the Greek cities together?

II. Choose the right word in each exercise below, and write the words in a list on your paper. Ask your teacher to help you make a graph of all your test scores.

1. A group of Greeks who settled down to live in another country was called a

family

colony

brotherhood

2. A settlement with the land around it was called a

city-state

conquered state

township

3. The city-state that had the strongest army was

Athens

Thebes

Sparta

4. The chief business in Athens was

banking

trade

farming

5. The great games were held at

Sparta

Athens

Olympia

Each Greek citizen loved his city-state. He was not a citizen of the whole country of Greece.



Which of the two continents, Europe and Asia, is called the East? Which is the West?

=====

THE FIRST CONTEST OF THE WEST WITH THE EAST

You have seen how different the life of the common people among the Greeks was from the life of the common people among the Babylonians, Phoenicians, Jews, or Egyptians. The Greeks themselves understood the difference very well. They wanted to keep their free ways of living. They believed that these ways were worth fighting for, if necessary. Would they have to fight to keep them?

What did Persia try to Do?

In order to answer that question you now need to learn about a great Eastern country which had been growing up at the same time as the Greek city-states. This was Persia. (See the map on page 115.)

Persia had grown larger and larger. It had taken Babylonia, Assyria, Egypt, Phoenicia, and Palestine, as well as other countries. You may remember that one of its kings had allowed the captive Jews to return to their old home. (See page 109.) Persia was now the largest empire the world had yet seen.

During these wars the Greeks had helped some of their countrymen who lived in Asia Minor. That made the Persians angry. The Persian king now decided to

attack Greece. He began to get ships ready to carry his soldiers and supplies.

The Greeks were filled with fear. No one had ever beaten the Persians in battle. If Persia should conquer the city-states, its king would put an end to the freedom and independence which had grown up in the West. The Greeks, under Persian rule, would have as little freedom as the people in the East.

The Greeks decided to fight in order to keep their ways of living. This war was the first great contest between the West and the East. But it was not the last. There may even be another in your lifetime.

On came the great Persian fleet. Some of the ships carried the horses for the army. The soldiers landed near Marathon in the year 490 B.C. (Find Marathon on the map on page 115.)

Quickly Athens sent out runners to other city-states to ask them for help. One of the runners was a man named Pheidippides. He ran all the way to Sparta in less than forty-eight hours.¹ It was more than a hundred miles. The Athenian general in the battle was Miltiades.

Before the Spartans could arrive, the battle began. The Persians had more men than the Greeks. But the Greeks were more heavily armed. They fought fiercely to defend their homes. They advanced toward the enemy, running swiftly. After a hard fight the Persians gave up and went back to their ships. Later the ships sailed home to Asia.

Thus Greece was saved by the men of Athens.

¹ That is why we today call a long-distance race a *Marathon* race.



The grand stairway of a palace of the Persians

Courtesy of the Oriental Institute, The University of Chicago

How did the Greeks win the Second Contest?

Everyone knew, however, that Persia would try again.

The next time the Persian king, Xerxes, collected the greatest army that the world had ever seen. He made a bridge of boats over which this huge army and its supplies of food and clothing could cross from Asia into Europe. (Find the place on the map on page 115.) At the same time the Persian ships followed the army along the shore.

The Greeks decided to fight the Persians at a narrow mountain pass called Thermopylae. In that place there was a high rock on one side and a steep drop to the sea on the other side.

There, in the year 480 B.C., a group of three hundred Spartans and a few hundred other Greeks under their leader, Leonidas, met the whole Persian army. Of course there could be only one result. The Greeks were killed to a man. But they had held the pass long enough for the rest of the army to get away. The city-states could now make themselves ready to meet the enemy.

Later there was set up at the spot a stone, on which was carved:

Go tell to Sparta, thou who passest by,
That here, obedient to her laws, we lie.

Meanwhile the great Persian army was sweeping southward. The fleet followed it along the shore.

Athens had been getting ready. Her great leader, Themistocles, had had many ships built. He knew that

the Greeks could not stand against the Persian army. He therefore asked the Athenians to give up their city and to depend on their ships instead. They did not like to leave their homes for the enemy to burn, but there was nothing else to do. The women and the children were taken over to the island of Salamis. The men entered the ships. (Find Salamis on the map.)

On came the Persian army, burning and destroying everything before it. Soon the city of Athens was burned to the ground.

The Persian fleet sailed around to Salamis. There one of the greatest *naval* (sea) battles in history was fought. The Persian ships were so crowded together that they could hardly move. The Greek ships rammed them and broke off their oars, to make them helpless. Many of them drifted ashore and were wrecked.

As evening came on, the Persians were hopelessly beaten. This battle of Salamis showed that Persia would not be able to conquer Greece. Its king could not carry enough troops and supplies across the water. So his fleet sailed back to Asia. Soon afterward the Persian army also went back, by the same way that it had come.

Thus Greece was saved. It could continue to live in peace and freedom. If Persia had won, the ideals of freedom and independence might have died when the Greek city-states died. It was a good thing for the world that the Greeks won.

A Guessing Game

I. Get ready for the game by answering these questions :

1. What countries had Persia taken ?
2. Why did the Greeks decide to fight ?
3. How did the Greeks win the first time ?
4. What two great battles were fought in the second war ?
5. Why was it a good thing for the world that the Greeks won ?

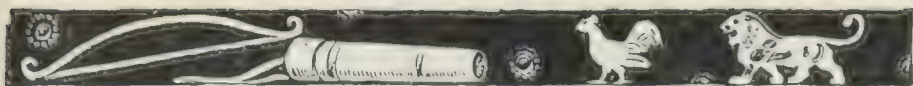
II. Divide the class into two teams. The members of one team make up sentences about the following words, such as: "My word is the name of the man who ----- (*telling what he did*).” The other team guesses what the word is. Then the two teams change sides. The teacher keeps the score.

Words to Use

Persia	Miltiades	490 B. C.	480 B. C.
Asia Minor	Xerxes	Themistocles	
Marathon	Thermopylae	Salamis	
Pheidippides	Leonidas	naval	

In the first great contest between the West and the
East, the West won.

The ideal of freedom was kept alive in the world.



After you have read this story, go back and make a list of the gifts which the Greeks gave to the world.

ATHENS IN ITS DAYS OF GLORY

After the Persians had gone away, the Athenians returned to their homes. They found Athens destroyed. Everything had to be built up again.

Pericles and the New Athens

During the following years the Athenians chose a great and wise man as their leader. His name was Pericles. Pericles planned to make Athens the most beautiful city in the world.

In the center of the city was a flat-topped hill called the *Acropolis*. On it had been built the old homes of the kings and the temples of the gods. Pericles decided to build those temples again.

His people set to work with a will. They cleared away the broken stone and made ready to put up the new buildings. The great architect Ictinus and the great sculptor Phidias planned the finest temple of all in honor of Athena. It was the Parthenon, which is said to be the most beautiful building ever built anywhere in the world.

You must not think that a Greek temple was like one of our churches, where all the people gather to sit and listen to the priest or minister. The Greeks did not



© British Museum

Pericles, the great Greek leader

He is wearing a soldier's helmet

go to their temples in a group (unless there was a procession). They went one at a time, whenever they wanted to. They did not sit down and listen. They laid a wreath

of flowers or some fruit on a large stone table, said a few words to the god or goddess, and then went away.

The temples, therefore, were small. They needed no outside walls, but had instead rows of beautiful columns. Carvings were used to decorate the place at the top of these columns and the space just under the roof. On the inside of the Parthenon a row of carved figures ran all the way around at the top.

In the heart of the Parthenon was a wonderful statue of Athena. It was made of gold and ivory. Behind it was a small room where the treasures given to the goddess were kept.

Besides the Parthenon, other temples were built on the Acropolis, with wide, beautiful stairways leading to the top. A bronze statue of Athena stood there, too. This was so tall that sailors far out in the Aegean could see the sunlight shining on the spear of the goddess.

Other temples were built in other parts of the city. Statues were set up in the open places. Then the Athenians looked about them and felt with joy that their city was as beautiful as it was great. And they were right. So beautiful were the buildings that people have been copying them ever since. There probably is not a city anywhere in the United States which does not have in some of its buildings Greek columns, Greek stairways, or some kind of Greek decoration.

Greek Art and Artists

No people in the world have ever been able to make more perfect statues than the Greeks. They used the lovely white and cream-colored marble from their

144 Greeks teach the World about Freedom

near-by hills and islands. They liked best to make statues of people.

Especially did they like to make statues of the men who won in the games. Their statues of gods were like those of men, only larger and more beautiful.

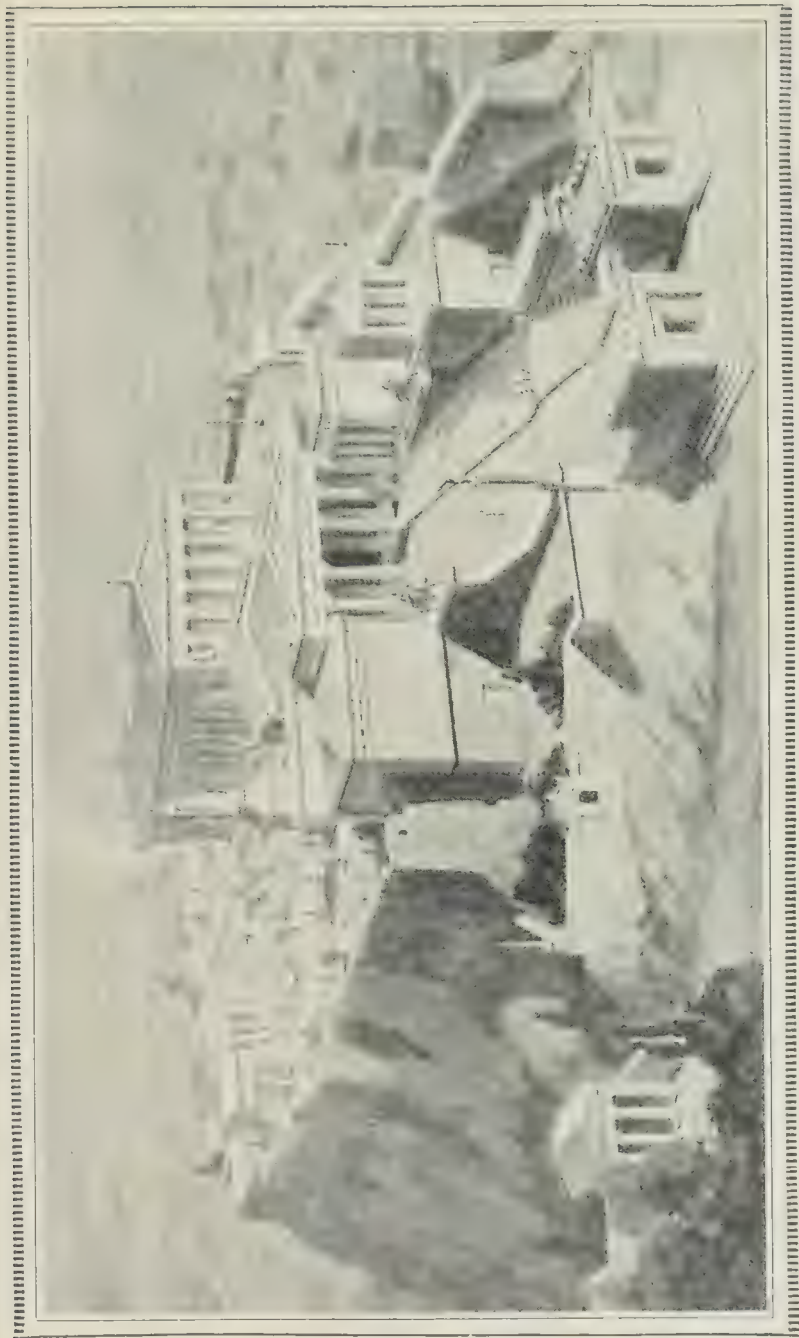
In painting, also, we know that the Greeks were great, but none of their paintings have come down to us. We can see only the work they did on their vases, cups, and bowls.

They made more advance in music than any of their older neighbors had done. Every man was supposed to know how to play the lyre (a sort of harp) or the flute and to sing. They all sang in one voice, however, and did not have part singing. But they were the first people to learn to use notes in writing their music.

At some of their holidays there were contests in music, just as there were contests in running. Singing and dancing always went with the music. In fact, our word "music" is a Greek word. They were also the first people to learn that the *pitch* of a note on a musical instrument depends partly on the length of the pipe.¹

Twice a year all the Greeks became much excited over another kind of contest. Any man who had written a play in poetry during the year was allowed to give it before the citizens. They judged which play was best of the many that they saw. The Greek citizens were good judges of poetry. Every citizen was allowed to attend the theater when the plays were given. Even those who were very poor went. Indeed

¹ Perhaps your music teacher can show you what this is on a modern piano.



The Acropolis

Which building is the Parthenon?

146 Greeks teach the World about Freedom

it is thought that the slaves attended. Four of the greatest play-writers the world has ever known were Greeks.

Since Greece is a warm country and it does not often rain, the theater was out of doors. It was usually built on a hillside. The seats were of stone. The actors and the chorus appeared in a round space below and on a raised platform.

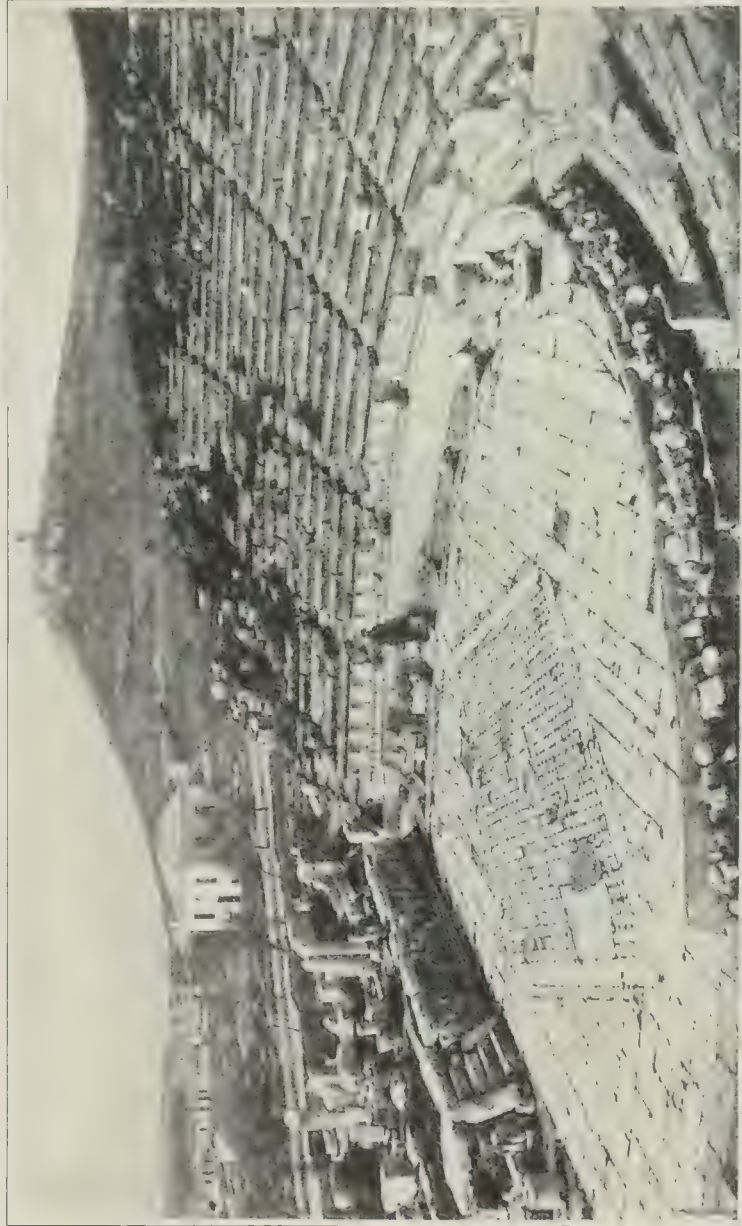
Greek Storytellers and Wise Men

Not all the Greek writers wrote poetry. Some wrote stories. One of the most famous of them was Herodotus, who wrote history stories. He is often called "the Father of History." He traveled far to the north, south, east, and west. Then he wrote the tale of what he had seen. He also wrote a history of the Persian wars. Much of the story which you read last was taken from the work of Herodotus.

Another and even more famous writer of history was Thucydides. He wrote the history of the wars which are told about on page 154. In fact, our very word "history" is a Greek word.

So too is our word "geography." The Greeks might well be called "the fathers of geography," for they wrote descriptions of many of the places they visited. They also made good maps. Some of their wise men discovered that the earth is round. And they found out very nearly its exact size. They also studied the stars and found out what caused eclipses.¹

¹ Ask your teacher to explain what this means.



A Greek theater

The acting took place in the circle and on the platform

148 Greeks teach the World about Freedom

In curing diseases they made a great advance over their neighbors. They studied the human body very



A Greek bandaging the arm of a wounded man

carefully. Then they drew up rules of what foods to eat, what exercise to take, and what proper bathing would do for the body. They did not believe that disease was sent by the gods. They thought that there were reasons for sickness and that they could discover them. One of the old Greek doctors made his pupils promise to

be faithful to their duty. Doctors even today make this same promise. This Greek doctor's name was Hippocrates. The promise is called "the Hippocratic oath."

The Greeks also studied plants and animals and watched them very carefully to find out their habits. They could not go much farther than this because they did not have such instruments¹ as science has today. But they believed that order ruled in all things and that man might learn its laws.

They borrowed their alphabet from the Phoenicians, as you have already read. The Phoenician alphabet had no vowels, but the Greek language could not be

¹ Ask your teacher what a microscope and a telescope are.



Socrates

Socrates was one of the great Greek "wise men"

properly written without vowels. So the Greeks added them to the alphabet which they had borrowed.

In telling time they used a bottle of water with a tiny opening for the water to drip out. When the

water was all gone, the time was up (perhaps one hour for a smaller bottle or two hours for a larger bottle). Such a bottle was called a water clock. It did not tell the time of day, but it was a good measure of shorter periods of time.

In arithmetic the Greeks could not go far. They had a poor system of writing numbers, and they did not know how to use the *zero*. But they knew much about geometry and other subjects which you will study in the high school and in college.

Others of their famous wise men, like Socrates, the great teacher, spent their life going about asking such questions as What is truth? What is justice? What is honesty? What is the best kind of government? They asked many questions which no one has ever been able to answer satisfactorily.

It was such questions as these that the Athenians loved to talk about when they met in the market place and at dinner. In these long talks with such wise men as Plato and Aristotle, "the master of those who know," people learned for the first time in history to train themselves *how to think* in an orderly, reasonable manner.

After reading these last three stories about the many things which the Greeks taught the world, do you wonder that they have often been called the world's greatest people? Today we are carrying forward many of the things which they began.

Matching Words

I. Test your knowledge of the story by these questions :

1. How were the Greek temples different from our churches?

2. How did the games help the Greeks to make beautiful statues?

3. What discovery did the Greeks make in music?

4. What great advance did the Greeks make in curing diseases?

5. Why could the Greeks not go far in arithmetic and science?

II. Copy the *right-hand column* below. Put the figure 1 before the words which describe Pericles, the figure 2 before the words which describe the Parthenon, and so on.

- | | |
|--------------|--|
| 1. Pericles | the hill on which the temples were built |
| 2. Parthenon | a great Greek sculptor |
| 3. Herodotus | a great Greek teacher |
| 4. Acropolis | the man who led in building the new Athens |
| 5. Phidias | "the most beautiful building ever built" |
| 6. Socrates | the architect who planned the Parthenon |
| 7. Ictinus | "the Father of History" |

The Greeks were great artists.

Greek wise men taught the world many lessons.

.....



Is Greece a great country today? Can you tell the reason why it lost its power?

.....

THE DOWNFALL OF THE GREEK CITY-STATES

From what you have read so far, you might perhaps have expected that the Greek city-states would live forever. But so far you have read chiefly of the good things in Greek life. There were many evils also.

Evils in Greek Life

Some of the evils of the Greek city-states were:

(1) There were a great many slaves. Perhaps one third of all the people in Greece were slaves. Many of them were prisoners taken in war. In some city-states, as in Sparta, they were badly treated. In others, unless they were sent to work in the silver mines, they were not much worse off than the poorer class of citizens. But slaves are not interested in a country in which they are forced to live. They do little for its good.

(2) People from other cities or countries who came to work and to carry on business in a Greek city-state were not usually allowed to become citizens. They had to pay taxes and sometimes they had to fight in the army. But they could not vote or own land, and they could not be elected to offices. They remained strangers. Like the slaves, they could not work for the city's good as much as they could have done if they had been citizens.

(3) Women were not well treated in most of the Greek city-states. They had to stay at home. They were not taught in schools. They took little part in the city's life. Thus the city lost the services of half its citizens.

(4) Because citizens who knew almost nothing were allowed to vote and to help make the laws, the laws were sometimes bad. The voters would follow any man who could make a good speech, instead of following their best and wisest leaders. They also chose most of their officers by lot.¹ Thus the officers were sometimes weak men who could not decide matters well.

(5) The chief evil, perhaps, was the result of the very freedom and independence which the city-states loved so much. Because each city wanted to be entirely free, it would not unite with its neighbors. To be sure, they had helped each other during the Persian War, but as soon as the war was over they fell to quarreling once more. They never learned to work well together.

Wars between the Greek City-States

After the trouble with the Persians, Athens had been so great and strong that many of her neighbors had been glad to join with her in a *league*. They had supposed that each city in the league would be the equal of any other. But Athens had acted as if all the ships and all the money of the league belonged to her alone. She had treated the other cities badly.

Sparta was not willing to see Athens grow so much

¹ Ask your teacher to show you how officers could be chosen by lot. Why was this not a good plan?

154 Greeks teach the World about Freedom

stronger than any of the other Greek cities. War soon broke out between the two.

From that time on, the history of Greece is the sad story of wars among the Greek cities. Whenever one of them showed signs of becoming great and powerful, its neighbors would all join together and make war upon it. After it was beaten the neighbors would fall to quarreling among themselves. The story of those wars was written by the great history-writer Thucydides.

The Greek cities never learned to unite or to work together. The only way they could be united was by some stranger's coming in and taking them all by force.

The First Man to conquer the World

The man who saw that the Greek cities could be united only by force was the king of Macedon. This is a country north of Greece. (Find Macedon on the map on page 115.) His people were much like the Greeks.

Slowly but surely the king of Macedon captured one city-state after another. One of the great Athenian *orators* (speakers) named Demosthenes tried to make the Greek cities see what was happening and unite against Macedon. When it was too late they made the attempt, but they were beaten. The king of Macedon was then leader of all the Greeks.

He had by this time made a daring plan. He had decided to conquer all the world that was known at that time and to bring it together under his own rule. No one had ever tried that before.



Alexander and his mother

This king was killed before he could carry out his great plan. But the work was taken up by his young son, Alexander. Alexander had been carefully trained by Greek teachers, and his father had left him a wonderful army. The Macedonian army was the first to

ride horses into battle. Others had used them only to pull chariots. Alexander's own horse was famous all over Greece.

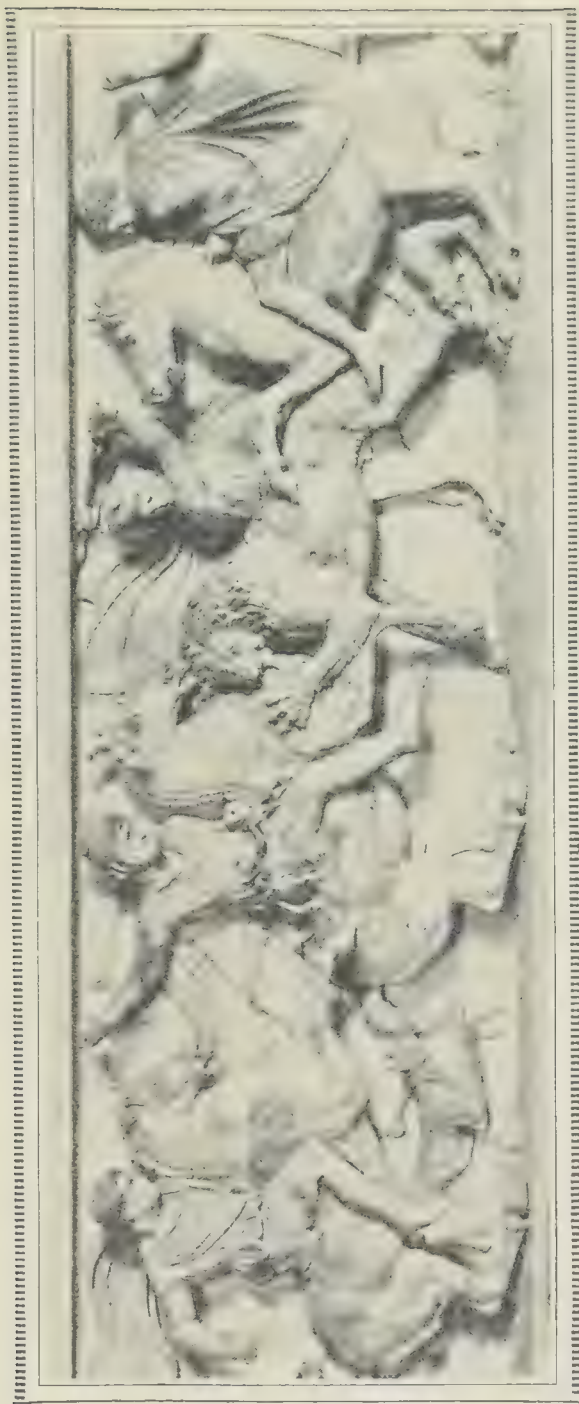
With his splendid army the young king crossed over into Asia to fight the Persians. How times had changed since the Persians had set out to conquer Greece years before! At first Alexander marched along the coast, capturing all the parts as he went. In the year 333 B.C. (an easy date to remember!) he met the great Persian king for the first time and won a battle against him.

Then Alexander went on into Egypt and took it from the Persians. After that he turned eastward. First Babylonia fell before him, then all the rest of Persia. Then he went on farther and farther. He went to places which no man from Europe had ever seen before. He went far into Asia, came down through the great mountain passes, and even entered India. No ruler in the world had ever before held so much land under his control.

He returned to Babylon. He probably would have conquered even more lands if he had not died suddenly. It is easy to understand why he has always been known in history as "Alexander the Great." Many soldiers since his time have tried to conquer the world, but none has ever succeeded as well as he did.

The Civilization of the Empire of Alexander

Alexander had planned to bring Greek ideas and Greek civilization to all the countries which he conquered. Everywhere that he went he built Greek cities.



The Greeks and the Persians hunting lions

Alexander is at the left of the picture



The lighthouse at Alexandria

What furnished the light?

He built seventy in all. Many of them he called Alexandria. The city of Alexandria in Egypt became almost as famous and beautiful as Athens had been in the time of Pericles. (What does the picture of the lighthouse tell you about its trade?)

Alexander had wished to have his Greek soldiers marry Persian women. He himself married a Persian princess. He believed that in this way the two peoples might learn to understand each other better. He spread Greek science throughout the East. He improved especially the old ways of farming.

In Alexander's time the Greeks also began to live

more comfortably. No longer were their houses the poor dark places about which you read on page 128. The rich people built homes as beautiful as the temples.

The End of Alexander's Empire

But all that held this huge country together was one man and his small army. When Alexander lay dying he was asked to whom his empire was to be given. "To the strongest" was his answer.

No one, however, was strong enough to hold it together. It fell to pieces. One man took one part of it. Another man took another part. The Greek city-states once more gained their freedom. But they had learned nothing in these years. They still would not work well together.

In order to learn what happened to them next, you will now have to stop and learn about another country which had been growing up in the West during all these years. This was Rome.

Finishing Sentences

- I. Ask your neighbor to test you on these questions:
 1. Why was slavery an evil in the Greek world?
 2. Who were allowed to be citizens?
 3. Why would the Greeks not always follow wise leaders?
 4. Why did the city-states make war on each other?
 5. What did Alexander try to do in the country he conquered?

160 Greeks teach the World about Freedom

II. Finish these sentences. The class will judge whether or not you finish them correctly.

1. Slavery was an evil because
2. Citizens were only those people who
3. The city-states would not unite because
4. Thucydides was the man who
5. Macedon was the country
6. An orator is a man who
7. Demosthenes was the man who
8. Alexander was called "the Great" because
9. 333 B.C. was the year in which
10. Alexandria was a

The Greek cities never learned to work together well.
Alexander the Great's empire fell to pieces when he died.

Unit Four

The Romans teach the World about Law

TITLES OF STORIES

	PAGE
1. The Beginning of Rome as a City-State	163
2. Rome spreads her Power through Italy	171
3. Rome becomes Ruler of the Mediterranean World	181
4. "The Grandeur that was Rome"	192
5. The Growth of the Christian Church	214



Unit Four

The Romans teach the World about Law

Could the people of Italy learn from the Egyptians and the Babylonians as easily as the people of Greece had learned? The map may help you to answer.

THE BEGINNING OF ROME AS A CITY-STATE

On page 114, at the very beginning of the stories about Greece, you read that shepherd tribes from the north came into Greece. Not long after that happened, other shepherd tribes began coming down into Italy from the north. (Find Italy on the map on page 165.)

Why were the People of Italy Different from those of Greece?

These wandering tribes found in Italy a land very different from Greece. The western part of it was a plain. This was good for farming. There were not many

harbors and the land was not cut up into small parts, as Greece was. Therefore the tribes in Italy settled down to farming. They did not sail out upon the sea.

The mountains of Italy are along its eastern side. The people fed their flocks of sheep and herds of cattle on the slopes. For many years these mountains kept the tribes away from the Greeks. They made Italy "face to the west." Thus for a long time they kept the Italians from learning the civilized ways of Egypt and the other Eastern countries.

The only large river of Italy was about in the center of the western plain. This river was the Tiber. Its banks were the natural trade centers for the shepherd tribes who had just settled down to farming. The best trade center grew into the village of Rome. At first the village was built on only one hill. Later it grew until it covered seven hills. For that reason Rome was often called *the City of the Seven Hills*.

The Story of the Beginning of Rome

Many years later the Romans told a story about the beginning of their city. They believed that after the fall of Troy one of the heroes named Aeneas set sail upon the Mediterranean. He wished to find a new home. After many wanderings and many years of suffering he reached Italy. He was the first one to settle there.

A great Roman poet, Vergil, wrote this story in a long poem called the *Aeneid*. Some of you will read it when you are in the high school.



The Roman Empire at its greatest size



Vergil, the Roman poet

He holds a copy of the *Aeneid* on his knee. (From a mosaic in the Bardo Museum, Tunis)

Aeneas's children and his children's children lived in the land of Italy for a long time. At last one of the women of the family had twin sons. She named them Romulus and Remus. A wicked king put the children into a boat and pushed it out on the Tiber River. The Tiber carried them safely to the shore at a lonely spot far down the stream.

A kind wolf discovered the two helpless little boys.

She took them to her cave and cared for them. When they became grown men they founded the city of Rome. Romulus became its first king.

What Kind of People were the Romans?

The early Romans were a stern people who thought much of duty. They were a people of *action*, a people who did things, just as the Greeks were a people of *ideas*. Whatever they set out to do, they would not turn back. They loved order. They also always kept their promises. Every Roman was trained to obey. A father was allowed to kill his son if the son did not obey.

At first the Romans were ruled by kings. They built a wall around the city. They dug great ditches as drains to carry away the water. Very early in Roman history, however, the kings were driven out.

The state then belonged to the people. The Romans spoke the *Latin* language. In Latin the words "public affairs" were written *res publica*. So, today, we call a government which belongs to the people a *republic*. In the early days of the Republic the Romans had great respect for government.

The rulers were the nobles. They were called "fathers" or *patricians*. All power was in their hands. They were the only persons who could be chosen as officers. From them were also chosen the members of the Senate. The Senate ruled Rome for about five hundred years. Sometimes, in case of great danger, the Senate called upon one strong man to lead the state. This man then had more power than a king, as long as the danger lasted.



The Roman Senate

These people made the laws for the Republic. (From a painting by C. Maccari)

An interesting tale is told of an old man named Cincinnatus, who was once called upon. Although he was a patrician, Cincinnatus was plowing his fields when the call came to him. He is said to have left his plow standing in the field and to have hurried at once to Rome.

Within sixteen days Cincinnatus had saved Rome from its danger. He might have made himself a real king. Instead he quickly returned to his home and went on with his work. The old hero liked the quiet life of the farm better than ruling a city.

The rest of the free people of Rome, who were not patricians, were citizens. But they did not have many

rights. They were the small landowners and the workmen. They were called *plebeians*. They had little to say about the government.

There were also the slaves. These were usually captives taken in war. They were very cruelly treated.

From what you have just read it is clear that the city of Rome in its early years was a *city-state*, much like those of Greece. It differed from the Greek city-states, however, because it was able to unite other peoples with it. How that was done is told in the following stories.

True or False?

I. Before you try the test be sure that you can answer the following questions:

1. In what three ways did the geography of Italy change the lives of the tribes who settled there?

2. What story did the Romans tell about the beginning of their city?

3. What does the word "republic" mean?

4. Who were the patricians?

5. Who were the plebeians?

II. Number the lines on your paper from 1 to 10. Mark **T** for **True** and **F** for **False**, for each of the sentences below. Can you make a score of 10?

1. Italy was settled before Greece was settled.

2. Italy faced to the west.

3. Aeneas fought in the Trojan War.

4. Romulus and Remus were Greek heroes.

5. A republic is ruled by a king.

6. The patricians were the nobles of Rome.
7. The members of the Senate were plebeians.
8. The common citizens were the plebeians.
9. Cincinnatus wanted to be king.
10. Rome was a city-state for many years.

Italy was a farming and grazing land.

It did not face the civilizations of the East.



Do you think you would rather have lived in Rome or in Greece? Perhaps this story will help you to make up your mind.

.....

ROME SPREADS HER POWER THROUGH ITALY

You have just read that Rome was able to unite other tribes with her as the leader. That was a thing which no Greek city-state had ever been able to do for longer than a few years. The story of how Rome did this follows.

As the number of Romans grew larger, more farm lands were needed. So the people began to spread out along the Tiber River. This was about the same time that the Greeks were fighting the Persian wars.

How did Rome get along with her Neighbors?

One by one the Romans fought the tribes who held the neighboring farm lands. They also wanted the hillsides farther away as pastures for their cattle and sheep. They fought so often and so long that they became "a nation in arms."

The Romans were such good fighters that they slowly won the land of their neighbors. They did not drive the other people away. They took part of the new lands and gave it to colonies of Roman citizens who were willing to settle there.

In the southern part of Italy were many Greek cities. These had been founded as Greek colonies. As the

years went by, Rome conquered them too. From them she began to learn some of the ways of civilization.

Even thus early, Rome was showing that she could arrange and order her life better than the Greeks had ever been able to order theirs. She built roads to hold together the lands which she took. She protected all their people against attack from others.

The world began to realize that a new and important nation was growing up in the West. From the many different tribes in Italy Rome had already made a united state of some four millions of people.

How did People live in Republican Rome?

In the early days of the Republic the Romans lived a very simple life. Farming was the chief business of all classes, even of the nobles. They plowed with a wooden plow pulled by oxen.

The houses were built of sun-dried brick. They contained only one room. All the work was done in this room. Here the food was cooked. Here the family slept. The furniture was much like that of the Greeks.

But although their homes were simple, home life was very important among the Romans. The father of the family spent much of his time there. The women had an honored position. They sat at dinner with their husbands. They could pay visits. They could even go to the games.

The father taught his sons himself. He taught them farming, war, and citizenship. The mother taught her daughters. Some of the boys also went to a private school, where they were taught the laws and reading



A Roman mother and her son

From a sculpture in the Capitoline Museum

and writing. They went at daybreak and remained at school until dark. They had to study very hard, and they were punished severely.



A Roman school

What are the boys holding in their hands?

For writing, the boys used a tablet covered with wax. They made marks on this with a sharp tool called a *stylus*. When they had finished writing, the wax was smoothed over. Then the tablet might be used again.

At fifteen or sixteen years of age a boy became a citizen. He went to the *Forum* (the meeting place) with his father and wrote his name on the list of citizens. Before this time he had worn a garment called a *tunic*. This was much like a dress. Now he put on over it a sort of blanket made of white wool. This was called the *toga*. It was the sign of citizenship. Senators were allowed to wear a purple stripe or border around their togas. Women's dress was much like that of men. In bad weather they wore hoods and capes, but no hats. Children were dressed much like their parents.

Since the Romans believed in rule by "the best" (by which they meant the old and well-known families), the boys of the upper classes prepared themselves to rule the state. At seventeen years of age some of

them began to serve the city officers, in order to learn the laws. Some spent ten years in the army and then became officers themselves.

All classes of people got up very early in the morning and ate a simple meal of bread, fruit, and wine or milk. They worked out of doors till noon. Then they had their dinner of bread, meat, vegetables, and fruit. Spoons were used, but no forks. After dinner they had a nap.

In the afternoon, after work was over, they took a bath and had a light supper. They went to bed early at night, for there was not much else to do. Their lights were very poor.

You can see that the Romans gave little time to reading. They would rather learn by talking to their leaders in the Forum or by listening to speeches.

They thought a great deal about their gods, however. Every house had its statues of the gods of the household. These were kept in the large room. The Roman goddess who was in charge of the state household was named Vesta. A small round temple was built for her in the city. On an altar in this temple was the sacred fire. Six women, called *the Vestal Virgins*, kept this fire always burning brightly.

After the Greek cities in southern Italy were conquered, the Roman gods and goddesses became much like those of the Greeks. The Roman Jupiter was like the Greek Zeus. The Roman Juno was like the Greek Hera. The Roman Minerva was like the Greek Athena. The gods and goddesses of the Romans, however, were not so much like men and women as were the gods and goddesses of the Greeks.



A little temple of Vesta

Notice that her temple is round. (From a relief in the
Uffizi Gallery, Florence)

The Romans believed that the gods tried to speak to men through signs, such as the way birds flew through the sky at a certain hour, the way the sacred chickens ate and drank, or the signs on the liver of an animal which had been killed as a gift to the gods. They would not begin any important business without trying to understand these signs.

Why did Some Romans have to fight for their Rights?

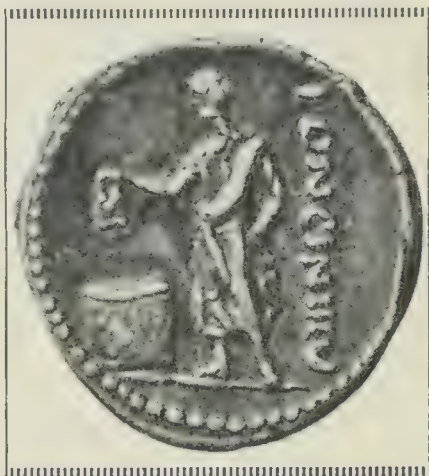
All Roman citizens did not have equal rights. The patricians, who made up the Senate, ruled the city-state. But the plebeians, who had only the right to meet in the assembly, had little to say. Many centuries of Roman history were taken up by the struggle of the plebeians to get equal rights for themselves. This struggle was between the two classes of Roman citizens.

The plebeians wanted to be able to choose some of the officers from among their own number. They also wanted to have their assembly given more power.

The plebeians could not get along without the patricians, for most of the wise leaders were patricians. But neither could the patricians get along without the plebeians, for the plebeians were the foot soldiers in the army.

About the year 450 B.C. the plebeians forced the patricians to agree to have the laws written down. These laws were called *the Twelve Tables*. The writing of the laws was a victory for the common people, for now they were able to learn what they were supposed to do.

Another subject about which the two classes quar-



A Roman voting in the assembly

He will drop his voting tablet into the box. (Courtesy of the British Museum)

reled was the land. As Rome spread her power through all Italy, she gained much more land. The senators selfishly used this land for themselves alone. The plebeians wanted some of it because, as time went on, the rich had grown richer and the poor had grown poorer.

A patrician took the side of the plebeians. His name was Tiberius Gracchus.¹ Tiberius wanted the poor people in Rome to be given small farms, so that they might earn their living. He was killed at voting time and was not able to carry out his ideas. He was the first great leader of the revolution.

His brother, Caius Gracchus, took up the work. He wanted all the Italians made citizens. He also began the custom of selling food to the poor in Rome at a low price. Later the food was given to them free. This was better than letting people starve, but it was very bad for the poor people to be able to live without working.

Caius Gracchus also was killed, and many other men died to secure equal rights for all citizens.

At last the plebeians of Rome were given equal rights with the patricians in voting. They were then allowed to become officers. Later they could become members of the Senate also.

The land question, however, was never settled.

In the year 89 B.C. all free Italians were made citi-

¹ A pretty story is told about Cornelia, the mother of Tiberius and Caius Gracchus. When they were small boys she spent much of her time in teaching them. One day some rich ladies came to visit Cornelia and proudly showed her their jewels. Then they asked Cornelia to show hers. Cornelia went out of the room, and when she returned she brought her two little sons with her. Drawing them forward, she said simply to her proud visitors, "These are my jewels."



© British Museum

A Roman butcher's shop

How will the butcher weigh the meat? (After a relief in the Dresden Museum)

zens of Rome. There were four times as many Italians as there were Romans. All citizens of Italy were now given equal rights, but the struggle to secure them had taken centuries.

For the first time in history a city-state had been able to spread over a large amount of land. For the first time all the free people who lived in that land had been given the rights of citizens.

Because Italy was now united, Rome could spread her power even farther away.

A Guessing Game

I. Test your understanding of the story by the following questions:

1. For what two reasons did Rome fight her neighbors?
2. Why was it good for the Romans that they conquered the Greek colonies in Italy?

- 3. What kind of home life did the Romans have?
- 4. What rights did the plebeians want?
- 5. What right was given to all free Italians in 89 B.C.?

II. Each person in the class chooses one word from the following. He writes out a statement and shows it to the teacher, such as "My word tells — (giving an explanation of its meaning or use in the story)." If his statement is correct he reads it to the class, who must guess the word.

Greek cities	Vesta	Vestal Virgins
wax tablets	Tiberius Gracchus	plebeians
Twelve Tables	89 B.C.	450 B.C.
toga	Jupiter	Caius Gracchus
stylus	Minerva	
Forum	Juno	

The plebeians were given equal rights with the patricians in Rome.

All the free people of Italy were made citizens of Rome.



Look at the map on page 165. If you were a Roman, what country would you try to conquer first? Why?

.....

ROME BECOMES RULER OF THE MEDITERRANEAN WORLD

Now we must go back some little time. While Rome had been adding all Italy to her farm and pasture lands she also had been building up a large trade in the western Mediterranean region. But everywhere that Roman traders went they found other traders there before them.

These traders were men from Carthage. You remember that Carthage was a colony in Africa founded by the Phoenicians. (Find Carthage on the map on page 165.) The Phoenicians were great traders. Therefore the Carthaginians were also.

Which Trading Nation should rule the Western Mediterranean?

Carthage was richer than Rome. She had many ships. However, her soldiers fought because they were paid to do so, while the Romans fought because they loved Rome. Rome was growing fast. If she could beat Carthage, she could rule the great grain-growing district of northern Africa.

The wars between the two powers were called the Punic (Phoenician) wars. They were another struggle between the West and the East, for Carthage's civilization was the same as that of the Phoenicians.



Hannibal crossing the Alps

Can you see some elephants in the background?

During the First Punic War, Rome for the first time built a navy. With it she won the island of Sicily. This became the first Roman *province*.

During the Second Punic War the Carthaginians had a great general named Hannibal. He marched his army and his war elephants through Spain, across southern France, through the snow and cold of the Alps Mountains, and into Italy.

There Hannibal performed one of the greatest deeds in all history. For fifteen years he marched his troops up and down Italy, winning battle after battle. He could get no help from home.

Rome showed herself at her best during these trying years. Her brave soldiers did not weaken, though they were beaten again and again. At last the Romans decided to send an army into Africa to attack Carthage. They believed that then Hannibal would have to go back home.

Things turned out as the Romans planned. The Carthaginian army returned to Africa and was beaten. So Hannibal had to flee to Asia. This great general died, a few years later, a hunted wanderer.

Rome was not so great in her hour of victory as she had been while beaten. She attacked Carthage again, in 146 B.C. This time she burned the city to the ground and plowed up the place where it had been.

There was no question that Rome was then ruler of the western Mediterranean. She had gained the lands of northern Africa, Spain, and the islands in the western Mediterranean Sea. They too were made provinces.



© British Museum

A Roman soldier in armor

He carried also a shield and a spear

How did Rome win her Power over the Eastern Mediterranean World?

While the Punic wars had been going on, Macedon had helped the Carthaginians. That gave the Romans an excuse to march their army to the east. They conquered Macedon, but their army, which always wanted more and more land, was not yet satisfied.

The Greek cities were then captured. One general returned to Rome with two hundred and fifty wagonloads of furniture, statues, and other goods that he had taken from the Greeks.

Later Asia Minor was taken. Egypt was added also. After that Rome depended on Egypt to supply most of the food needed in Italy.

The Roman navy soon afterwards cleared the sea of pirates. In ninety days it took 377 ships and burned 1300 and brought back order to the Mediterranean, which the Romans now called "Our Sea." Again the West had beaten the East.

All the conquered countries became Roman provinces. A governor was sent out to each one from Rome every year. Many camps and cities were built in the provinces for the Roman armies which had to guard the frontier.

Many of the Roman generals returned home with great trains of slaves and carts of stolen goods. These they showed in a parade through the capital city. Such a parade was called a *triumph*.

The citizens and rulers of Italy were the rulers of all these lands. All the conquered people were subject to



Flood time in Roman Egypt

What are the men in the boats doing? (From a mosaic in the Palazzo Baronale, Palestrina)

them. The Italians did not even have to pay any taxes, because so much wealth poured into Rome from the provinces. This was a bad thing. Later, when money was needed, the citizens had lost the habit of paying taxes. Rome believed by this time that she had been chosen by the gods to rule the world by force.

Bad Conditions in the Roman World

Conditions were very bad in the provinces. Great numbers of people had been captured by the Roman armies and had been sold as slaves.

The Roman governors in the provinces stayed only one year. During that year they tried as hard as they could to get rich; so they taxed the people heavily and were very unjust.

But conditions in Rome also were bad. Many of the citizens had become very rich indeed. They bought huge amounts of land on which they built great estates. All their work was done by slaves. The small farmers whose land was thus taken away drifted to Rome. No work could be found; so they joined the city mobs, which had to be supported by the state.

Thus the rich grew still richer and the poor, poorer. The two classes grew to hate each other.

The Senate of the Republic did not know what to do about these matters. It could not solve the problems of large provinces, paid armies, quarreling generals, strange peoples to govern, and the selfishness of its own rich citizens. The members of the Senate now came from all classes of people. They were no longer "the best." They looked out first for themselves.

How did the Roman World become an Empire?

By this time the strongest men in Rome had come to believe that there was only one way out of the trouble. That was for one strong man to take all the power into his own hands.



The Barbarians come before Caesar

Which man is Julius Caesar?

Many men made the attempt but did not succeed. The man who at last succeeded where others had failed was Julius Caesar.

Julius Caesar was of the patrician class. He had won the name of the greatest soldier of Rome when he had conquered Gaul and had gone on into Britain. (Find these places on the map, page 165.) He himself wrote the story of these deeds in a book which is now studied in most high schools. Some of you may read it one day.

There were perhaps five million people in Gaul. In eight years Caesar conquered them. They never again were a danger to the Romans. After Caesar conquered the people in Gaul (now France) they took on the ways of Roman civilization.

On his return from Gaul in 49 B.C. Caesar took all power into his own hands. He worked out a plan of better government for the provinces. He tried to settle the soldiers down upon the land as owners of small farms in the provinces. He even set the calendar in order. (See page 212.)

The Senate was no longer of importance. Caesar did not take the title "king." He was called only "commander" (*imperator* in Latin). In general, Julius Caesar laid down the plans for the better government of the Roman Empire. He followed the old Eastern idea of a single world-state. He was killed before he could carry out all these plans.

The rulers who followed Julius were all called *Caesars*. His grandnephew Octavian was the first one called *emperor* (from the Latin *imperator*). He ruled for more than forty years and carried out many of Julius Caesar's



The Emperor Augustus
From a sculpture in the Vatican

ideas. Law and order — the “Roman Peace”— were known all over the Mediterranean world. Indeed, the period of the Roman Peace is the longest period of peace that the Western world has ever known.

Octavian was given the title of Augustus ("highly honored"), and he is often spoken of as Augustus Caesar instead of as Octavian. Many of the great buildings about which you will read in the next story were built during his reign. He loved to say that he had found Rome brick and left it marble.

Many years after the death of Augustus, in 212 A.D., all freemen in all the provinces were made Roman citizens. The Roman *nation*, as well as the Roman power, then extended all over the Mediterranean world. It was the strongest group yet known among the peoples of this world.

Finishing Sentences

I. Choose partners and test each other by the use of these questions.

1. Why did Rome fight Carthage?
2. Why did the Roman army start to march to the east?
3. How did Rome make the sea safe?
4. Why were conditions bad in the provinces? in Rome?
5. What new plans did Julius Caesar make?

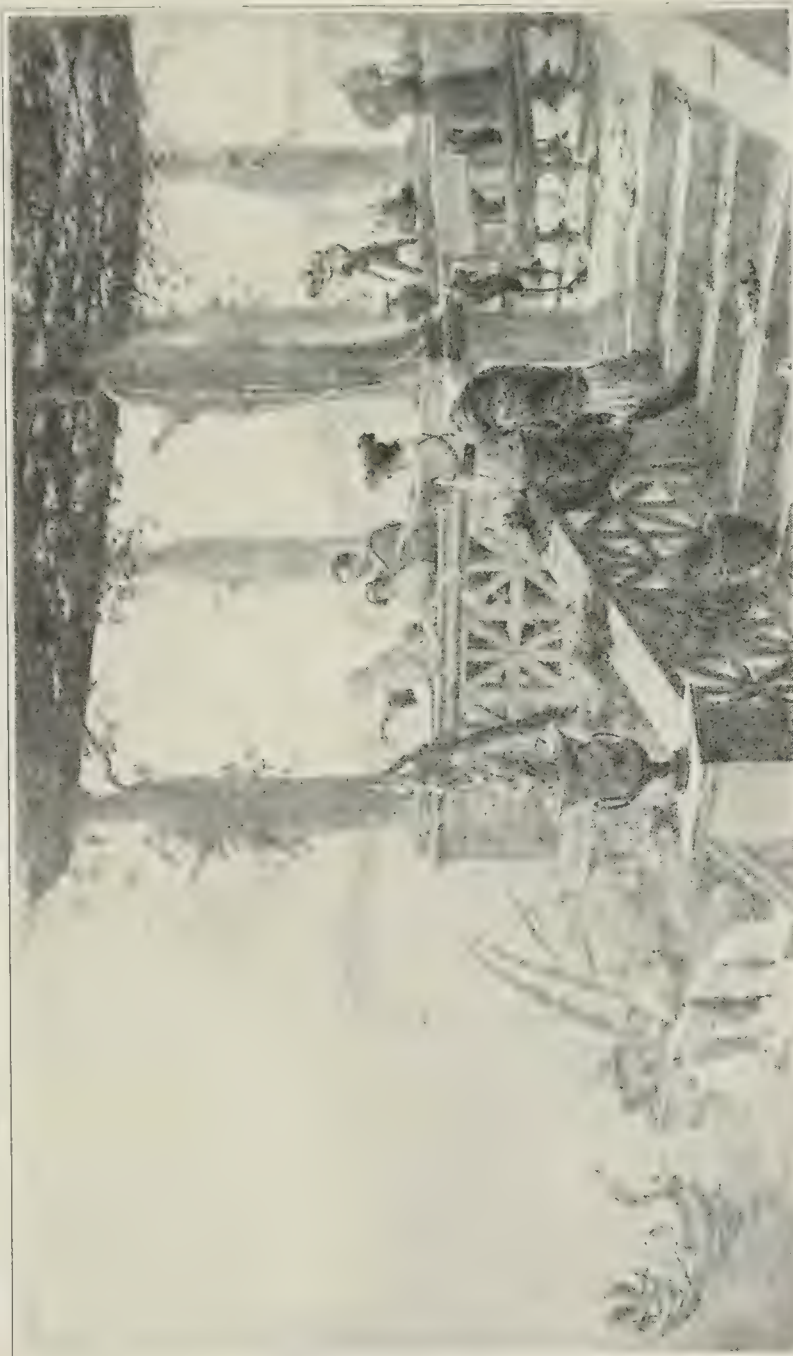
II. The partners will hear each other finish these sentences and judge whether the sentences are right. The teacher will help to judge, if necessary.

1. The Punic wars were fought over the question of
2. Carthage was founded by
3. A province is
4. Hannibal was the general who

5. The year 146 B.C. was the year
6. The Romans called the Mediterranean
7. A triumph was a
8. The Italians did not have to pay taxes, because
9. Julius Caesar was the man who
10. The year 49 B.C. was the year
11. Augustus was the man who
12. The year 212 A.D. was the year

Rome conquered all the Mediterranean world.
All the free people were made Roman citizens in 212 A.D.

.....



The home-coming

From a painting by E. Fort



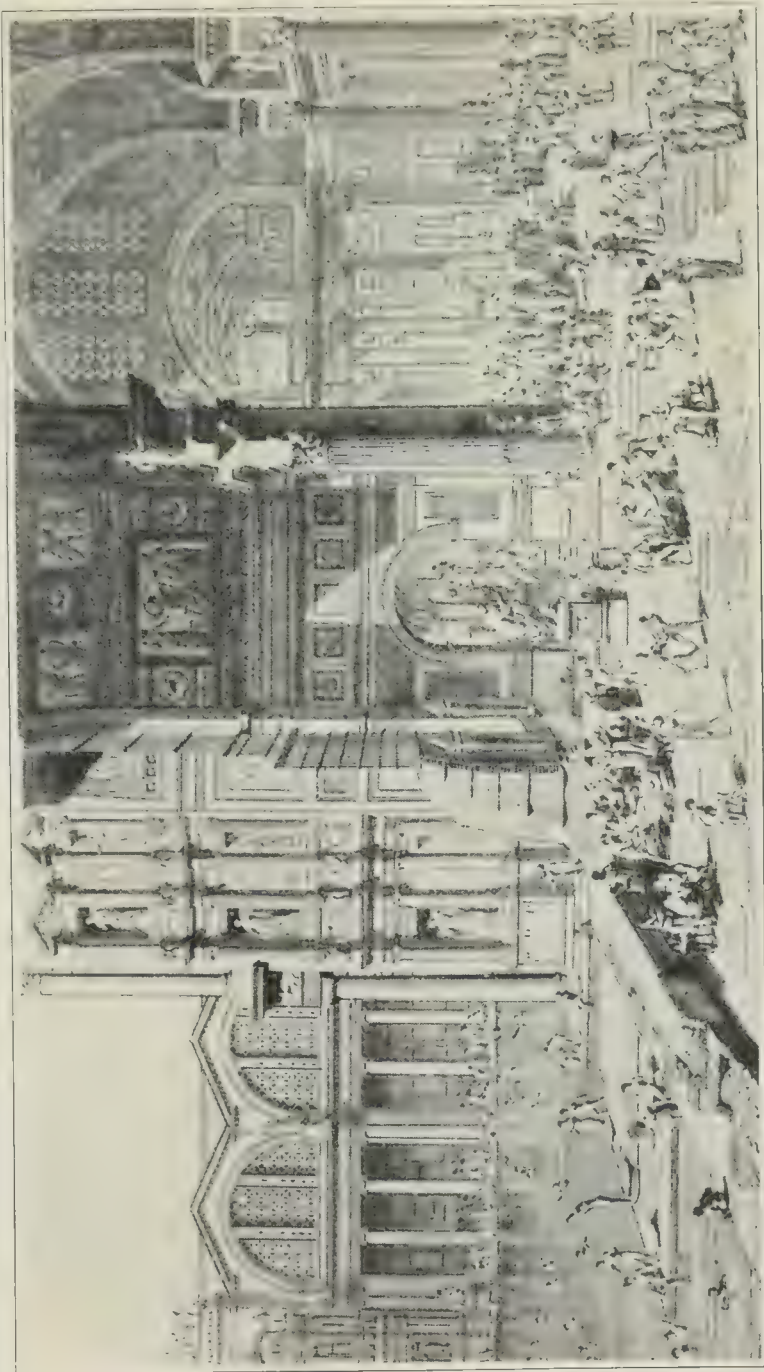
The home of a rich Roman

Where is the open courtyard?

They also had wonderful gardens with rare trees and flowers brought from far-off lands. In house and garden were placed statues made of white and colored marble.

A rich man wore clothes of linen and silk. His wife had many jewels and fans and sunshades. He cut his hair short and shaved his face. She wore much false hair. Their rich food was brought to them from the ends of the earth.

No longer did the noble Romans do farm work. They rose late in the morning. The forenoon was spent paying calls or listening to cases in the law courts. After lunch and a nap they went to the emperor's court to see and be seen. Then they hurried to the beautiful public baths. Here they took a hot bath, a



Roman baths

How many different things can you see men doing?

steam bath, and a cold bath, and went swimming in the swimming pool. At the baths they saw all their friends and heard the news. Perhaps they heard some new poems and some singing too.

Reading was now the fashion. So the rich Roman might visit a book store and buy a roll of new poems by Horace or of history by Tacitus.

On certain days races were held in the place called the *Circus*. Before crowds of cheering thousands, four-horse chariots were driven seven times around the track. If the chariots ran into one another, men and horses were likely to be killed. It was dangerous but exciting sport.

Even more exciting than the races were the fights between slaves, or captives in war, or trained fighters called *gladiators*, or even between wild beasts and people. The Romans called these terrible sights "games"! The games were held in a large building which looked like two Greek theaters put together. This was the *amphitheater*.

One such show cost \$35,000. There were shows at least half the days of the year. In one group of games 1000 gladiators fought, also 32 elephants, 10 tigers, 60 lions, 40 wild horses, and 87 other wild animals.

Do you wonder that the rich Romans lost their feeling of duty to the state and lived only for pleasure?

Life of the working classes. Not so many of the Romans worked every day in the time of the emperors as had worked earlier. In Italy there were few farmers with small farms left. The best land was taken up by the rich men's large estates.



Metropolitan Museum of Art

Roman gladiators

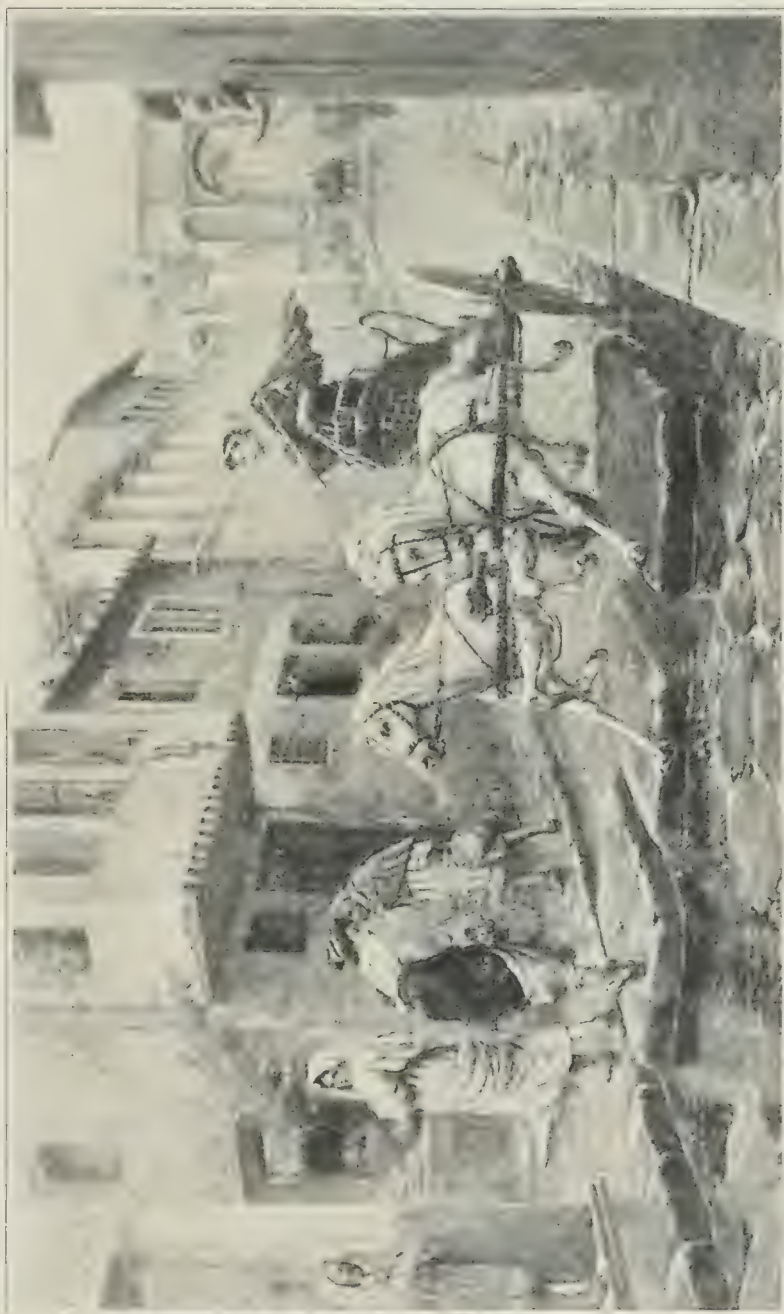
Do you think men and women today would enjoy such a scene? From a painting by J. L. Gérôme

But there were still small shops in which furniture and cheap clothing were made. There were also many people who worked for the emperor. There were the soldiers, the clerks, the policemen, the firemen, and those who took care of the water supply, the public parks, and the paved streets.

Rome was by this time a city of one million people. Many workers were needed to carry food into the city. Some brought grain in their carts, bumping along the stone roads. During the summer others sailed ships on the Mediterranean Sea. These carried away from the city glass and metal work, oil and wine. They brought back to Rome grain, ivory, carpets, Chinese silk, pepper, pearls, and perfume.

Life of the city mobs. Probably one fourth of all the people in Rome did no work at all. They were supported by the government, because they had votes which the rulers wanted. They sold their votes for "bread and games." Such people lived in poor rooms in tall houses several stories high. They were a danger to the state because they sold their votes and because they always wanted more "games" and bloody sports. They added little to the common good because there was no work for them to do.

Life of the slaves. Slaves were everywhere. A man was poor indeed who did not own two or three. One rich Roman had 40,000 slaves. They did all the work on the huge estates of the rich. In fact, they did all the work which we nowadays do by machinery. They had no love for Rome and would gladly have changed masters.



From a painting by E. Forti

The streets of Pompeii

We should not know nearly so much as we do today about the ways of living of the early Romans if a terrible thing had not happened centuries ago. One day the great volcano Vesuvius suddenly sent out clouds of ashes and layers of melted rock. These completely covered the two cities of Pompeii and Herculaneum. The people did not have time to escape. They were buried just as they were, working at their daily tasks.

Hundreds of years later men dug away the rock and ashes. They found the narrow paved streets, the beautiful wall paintings in the houses, and even the bread in the ovens, just as they had been on that dreadful morning so long ago. From them we have learned many of the ways of the Romans.

What were the Gifts of the Romans to the World?

The gifts of the Romans to the world were quite different from the gifts of the Greeks. More of them were things, and fewer were ideas.

Roman buildings. The Romans were great builders. They used the ideas of the Egyptians, the Babylonians, and the Greeks. To those they added some of their own.

The Romans, because of their belief that the government belonged to the people, were especially interested in buildings for all the people — baths, circuses, amphitheaters, law courts, and temples. These are *public buildings*.

It would seem strange to you to go away from home for a bath, but it did not seem strange to the Romans. They had great public baths with arched roofs, as you see in the picture on page 195. Many public buildings



The Colosseum at Rome

This is where the games were held

since that time have used arched roofs to cover a large space. The Roman baths were heated by hot air which flowed inside the walls and under the floors. (See page 194 for the story of the rich Romans and the baths.)

The most famous of all the amphitheaters in which "games" were held was the Colosseum. It was built of Greek columns, together with rows of arches. It was a quarter of a mile around and seated from 40,000 to 50,000 persons. The best known of all the circuses was the Circus Maximus. (See page 196 for the story of the "games" and the races.)

The Romans also had temples, like those of the Greeks. Some of them used, for the first time in history, a round top called a *dome*. Our Capitol at Washington has a dome built after the Roman plan. They

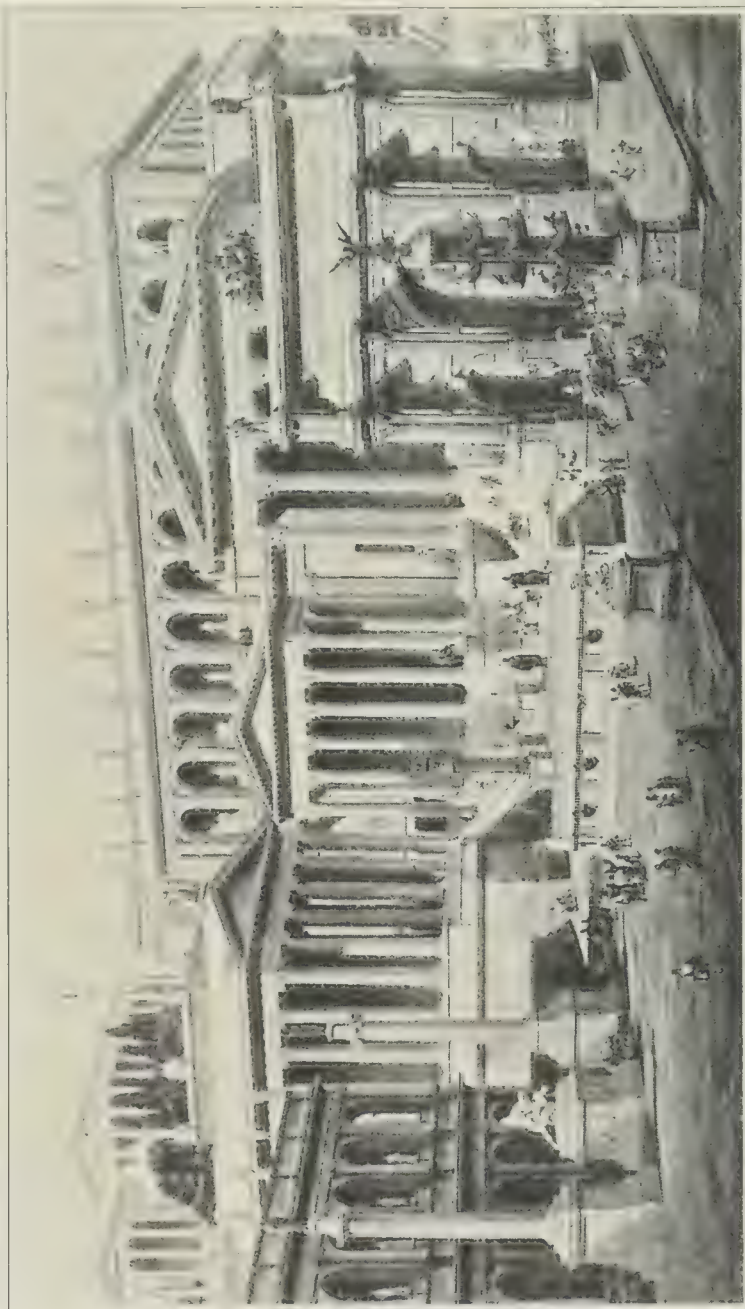


The Arch of Constantine

also had large law courts. Later the Christians built their churches on the same plan as these law courts. Only they added a Babylonian tower. The decorations in most of the buildings were borrowed from Greek ideas.

Near the Forum, or meeting place, could be seen other kinds of buildings, such as the Arch of Titus, the Arch of Constantine, and many others. These were usually built to celebrate some famous victory. Or the emperor might set up instead a tall column, carved with scenes from his wars. We still use such columns as monuments.

Other great Roman buildings, parts of which are still standing today, were the fourteen *aqueducts* which brought water to the city. They tunneled through



The Roman Forum, or meeting place

Can you see where the men stood who wished to make speeches?



A Roman aqueduct

The water flowed in a trough on top of the pillars

mountains and were built high above the plains so that they might be kept level. (See the picture above.)

The city streets were paved. So were the excellent roads which branched out in all directions from Rome. Not until 1500 years later did Europe again see roads as good as those of the Roman Empire.

Many of these were built by the army. First the place where the road was to be was dug out. Then small stones were pounded down hard. Concrete was poured over the stones. (The Romans are the first people we find using concrete.) On top were laid huge blocks of stone for a surface. In the center was a road for horses and carriages. On each side was a path for people who were walking. Today many of the railways of Europe follow the lines of those roads. Wherever important roads crossed, a town grew up.



A Roman road today

Can you explain how the road was made?

The Romans were the first people to set up mile-stones. Each mile was measured from a "golden mile-post" in Rome.

Over these splendid Roman roads men with horses could travel from 75 to 100 miles a day. The world was never able to do better until steam came to be used, about a hundred years ago. No wonder that the saying soon arose, "All roads lead to Rome."

Wherever the roads crossed rivers, fine bridges with rows of arches were built. Some of them are still in use today. And you have already read that, as far back as the time of the kings, low places in Rome had been drained and sewers had been built.

Besides the huge and beautiful public buildings the Romans built houses several stories high. Their walls were made of stone and brick and concrete. For the



A Roman bridge today

How does the shape of the Roman arch differ from some other arches you have seen?

first time windows with glass panes were used to light the rooms. People believed that these buildings would stand forever. They called Rome “the Eternal City.”

Language. Besides her plans for huge buildings, Rome left us the gift of her language — Latin. Latin was the only language understood by all the Western world for 1500 years.

More than half the words in our own English language are taken from Latin words. Here is only a short list of words taken from the Latin :

pen	class	cause	honor	mind	family
pin	century	form	glory	quarrel	palace
date	face	grade	money	rule	correct
rate	space	fact	day	perfect	patriot
state	grace	grand	fair	religion	committee
clerk	sacred	port	public	people	city
nature	liberty	law	emperor	colony	civilization



An ancient Roman sewer

Do you see where the sewer empties into the river?

Our names for the months are also taken from the Latin. A study of Latin helps us to understand our own language better. The languages of Spain, France, Italy, and Portugal today are even more like Latin than is English.

Order and government. The Romans gave to the world the plan by which huge numbers of people could live and work together successfully. The Roman law and language and customs made the Mediterranean world into one nation, or one world-state.

The same coins and weights and measures were used throughout. People were free to travel from one part to the other. Trade was protected everywhere. Rome spread her own and the Greek civilization throughout all this area.

The emperors worked out a plan for government.

208 Romans teach the World about Law

The emperor was at the top. Under him were the governors of the provinces. Under them were the officers in charge of parts of provinces, and so on down to the officers of the cities and villages. Each one had his place on the ladder.

Roman law. From the earliest beginnings the Romans had been interested in law, and in searching for justice. They took Greek ideas and set them to work.

The *justice* of the Roman law was one reason why the countries which were conquered usually united themselves willingly with Rome. The Romans used the same word for what was *lawful* and what was *right*. One of their wise men wrote, "What the law teaches is to live in honor, to hurt no man, and to give to every man what is his right."

You know that the first Roman laws had been put in writing about 450 B.C. Almost a thousand years later the great Roman emperor Justinian collected and arranged all the Roman laws. This collection was called the *Justinian Code*. This was done in 529 A.D.

There are many parts of the Roman laws in our own laws today.

Roman art, literature, and knowledge. Except in law the Romans were not great thinkers. In art their only advance over the Greeks was in portraits. The Greeks had usually tried to paint or carve a beautiful and perfect figure. They did not care to make it look exactly like a certain man. The Romans, however, liked to represent a particular person. They taught the world to paint and carve pictures and statues of people. They also liked to carve true scenes from battles.



From a painting by E. Ford

The fountain



Cicero, the great Roman orator

From a sculpture in the Vatican

In music the Romans borrowed ideas from Alexandria, especially the use of slaves to make great orchestras. They also used the organ. In Constantinople the church songs were sung by men, and the women and children answered an octave higher. Musical notes were written by signs somewhat like our notes.

Rome produced many great writers, although not



A wounded soldier

A Roman is treating the wound. (From a Pompeian wall painting in the National Museum, Naples)

so many as Greece. You have read of Vergil's poem and Caesar's history. Another great poet was Horace. Two other great writers of history were Livy and Tacitus. Since the Romans were so much interested

in public life, you would expect to find great orators among them. The greatest was Cicero. Some of you will read his speeches in Latin when you are in high school.

In the sciences the Romans made little progress. To be sure, they pointed the way to many good health-practices, such as providing cities with pure water. But they did not study the reasons why this was necessary.

They started the practice of beginning the new day at midnight. (The Greeks had used sunset instead.) You have read that Julius Caesar made a great change in the calendar. He arranged the months and the days of the month in a new way. That is why the names of all our months are from the Latin language. Julius Caesar put in an extra day every four years (leap year) in order to keep his calendar true. His calendar was used in Europe until not long ago.

In arithmetic the Romans could not go very far because they had an awkward method of writing numbers. Perhaps you have seen Roman numerals used on a clock face or in numbering the chapters of a book. Do you think you could add, multiply, or divide easily with such figures?

Some of the Romans understood how to take care of their teeth. We know this because some very modern-looking dentist's tools have been found in Pompeii.

After having read all this story, do you now understand what is meant by this sentence, "Many of the gifts of the Romans were *things*, and few were *ideas*"?

A Matching Game

I. Test yourself by the following questions:

1. What things did the Romans do at the baths?
2. What kinds of work did the poor people do?
3. Why could some poor people live without working?
4. What advance did the Romans make in art?
5. Why did the Romans not make much advance in arithmetic?

II. Copy the right-hand column below. Put the figure 1 before the words which describe *circus*, the figure 2 before those which describe *amphitheater*, and so on.

- | | |
|----------------------|--|
| 1. Circus | men trained to fight other men
or animals |
| 2. amphitheater | a city buried by ashes and rock |
| 3. "Eternal City" | places built for all the people |
| 4. "bread and games" | the largest of the amphitheaters |
| 5. public buildings | where the races were held |
| 6. mosaic | the cry of the city mobs |
| 7. Colosseum | a picture made of small pieces
of stone |
| 8. Pompeii | a round building in which the
games were held |
| 9. gladiators | huge troughs to carry water |
| 10. Justinian Code | a rounded top of a building |
| 11. Forum | the outdoor meeting place |
| 12. Cicero | the language of the Romans |
| 13. aqueducts | a name given to Rome |
| 14. dome | the greatest Roman orator |
| 15. Latin | a collection of Roman laws |

Rome spread her civilization through western Europe.



The Roman Empire passed away. But during the years that it was growing, something else was also growing that is still alive. What was it?

.....

THE GROWTH OF THE CHRISTIAN CHURCH

During the reign of Augustus Caesar if you had asked any Roman, "Which person of all those living today will be best-known two thousand years from now?" he would probably have answered, "The emperor, of course." But he would have been wrong.

During Augustus's reign a baby boy was born in a small village in the far-off province of Roman Syria. The early Caesars perhaps never even heard of him. But this poor unknown stranger was to change the history of all the Western world. The fact that we now measure time as before or after the birth of Christ shows how important the world now considers his birth.

Jesus and his Twelve Friends

The story of Jesus's birth, of his learning the carpenter's trade, and of his youth in a village in Palestine is well known.

After he grew up he began to teach that all men are brothers, and that love ought to be the most important law of life. With twelve chosen companions he traveled up and down the dusty roads of Palestine teaching these new ideas.

Many of the common people heard him gladly, but the older Jewish teachers of religion feared him. They feared that he would stir up trouble, and that the Roman governor would blame the Jews. For Jesus was a Jew.

So Jesus was put to death on a cross. At first his companions were sorrowful and discouraged. Then they comforted themselves with the belief that he would return to them and set up his kingdom. They continued to teach the people about him.

The Beginning of the Church

As time went on, the followers of Jesus used to meet every day in someone's house. Those who had known him and remembered him best used to talk about him to the others. The wisest of each group became their leader.

Thus the teachings of Jesus were continued. These little groups might be called the beginnings of the Church.

Then a man who was to prove a great leader became a Christian. His name was Paul. Paul had not been one of "the Twelve." But he was well-educated, he had traveled, and he knew the world. He was a great help to the Christians, for he spread their religion to other people besides Jews.

Paul wrote many letters to the little churches scattered about the eastern Mediterranean. He wrote in Greek. He helped to explain the Christian teachings so that they would be understood by the educated

Greeks of the eastern Mediterranean. The New Testament was written in Greek, so that it might be read and understood throughout the Roman Empire.

Slowly the little churches grew. Each one began to choose its own "shepherd" (minister or priest). In the large cities the different "shepherds" chose one of their number as bishop. The more important the city was, the more important the bishop. Later the Roman world split into two parts. Rome was the capital of the Western world. As the years went by, the bishop of Rome was thought to be more important than any other bishop in this Western world. He became Pope.

The Christians and the Roman Empire

During its first two hundred years Christianity spread slowly through the Roman Empire. The excellent Roman roads were a very great help to its teachers, who traveled on foot from one city to another.

Either Greek or Latin was understood everywhere in the Empire. Thus it was easy for the Christians to spread their ideas.

The poorer people of the Roman Empire by this time were sad because of the way in which they had to live. Their own old religions gave them little comfort. The Christian teachers brought this message, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Many Romans were glad to accept such a religion as that. They knew that



A church beneath the ground

The early Christians held secret meetings here

they could not hope for much in this world; but Christianity held out for them hope in the life to come beyond the grave.

The Roman Empire had always been kind to the

religions of the people it conquered. Each country was allowed to keep its own gods. But the Empire had borrowed from Egypt the idea that the ruler was a god. (Turn back to page 54 if you have forgotten.) So a law was made that everyone in the Empire had to bow down before the statue of the emperor.

The Christians would not do this. Neither would the Jews. The Romans were surprised and angry. They could not understand why anyone should refuse to obey such an easy law.

Then, too, the Christians met in secret. Strange stories were spread about their eating the flesh of their leader. (To what did this story refer?) And they kept talking about a kingdom which would take the place of the Roman Empire. (What kingdom?)

For these reasons the Roman emperors several times gave orders that the Christians should be hunted down and killed. They were punished in terrible ways. Some were tied to posts and burned alive, to serve as torches. Some were thrown to the wild beasts at the time of the "games." They showed the greatest courage. No matter how much they suffered they would not bow down.

Many of the Christians escaped by hiding themselves in the burying places beneath the ground called *catacombs*. Others fled into the forests.

As the centuries went by, the rulers saw that the Christians could not be killed off. The more were killed, the more the new religion seemed to spread.

In the year 312 A.D. the emperor Constantine decided that the Christian religion might help to keep



Ewing Galloway

The Church of Santa Sophia

This shows how beautiful some of the early Christian churches were

together the different parts of the Roman Empire. He made it one of the religions allowed by law in the Empire. Later he joined the Church himself.¹

After the emperors became Christians large numbers of the upper classes followed their example. Great churches were built. Bells were used in them for the first time.

¹ The story is told that Constantine was once about to begin a great battle. He dreamed that the cross of the Christians would help him. So he carried a large flag with a cross on it. He promised that if the God of the Christians would help him win the battle, he would become a Christian. He won the battle and kept his promise.

At last Christianity became the only religion allowed in the Roman Empire. The old gods were no longer worshiped. The temples and the school at Athens were closed. Even the Olympic games were ended because they had been held in honor of the old gods.

The Christian Church took the Roman Empire as a model. The Church was governed in much the same way that the Empire had been governed.

Although the Western world quickly accepted the Christian religion, many long centuries went by before many of its lessons were learned. First the position of women improved. But 1800 years went by before slavery was ended. Even today Christian nations do not act as if all men were their brothers. It is hard for them to love their neighbors. The Western world still has much to learn before it can be called a really Christian world.

Choose One

I. These questions cover the main points of the story :

1. Where was Jesus born?
2. What two lessons did Jesus teach?
3. Why was Jesus hung on the cross?
4. What people did Paul teach?
5. Why did the Romans hunt the Christians down?

II. Number the lines on your paper from 1 to 9. On each line write the word or words from the following which help to make a correct sentence :

1. Jesus was born during the reign of

Julius Caesar

Augustus Caesar

Tiberius Caesar

2. We now measure time from
 the death of Christ the end of the Empire
 the birth of Christ
3. Jesus lived in
 Palestine Egypt Macedonia
4. Jesus was a
 Greek Roman Jew
5. A great leader of the Christians was
 Cicero Paul Pilate
6. The most important bishop was the bishop of
 Rome Constantinople Alexandria
7. The burying places beneath the ground were called
 aqueducts amphitheaters catacombs
8. The Christian religion was allowed by law in the year
 212 A.D. 312 A.D. 529 A.D.
9. The emperor who made Christianity a lawful religion
 was
 Constantine Justinian Commodus

The Christian Church spread through the Roman
 Empire.

The Church was governed by the same plan as the
 Empire.

.....

Unit Five

A New Civilization takes Form during the Middle Ages

TITLES OF STORIES

	PAGE
1. The End of the Roman World	225
2. The Dark Ages	231
3. Charlemagne as a Man of War	237
4. Charlemagne as a Man of Peace	246
5. The Northmen make Changes in Europe	255
6. The Norse Discovery of America	261
7. Teutonic Tribes enter England	268
8. Good King Alfred saves England	275
9. The Last Conquest of England	285
10. English Kings and the English Law	295



Unit Five

A New Civilization takes Form during the Middle Ages

Did you ever see a fruit or a vegetable which seemed fair and ripe on the outside, but when it was broken open, it was found to be dark and decayed on the inside? This story will tell you how the Roman Empire was like such a fruit.

.....

THE END OF THE ROMAN WORLD

For a long time after the death of Julius Caesar and Augustus Caesar most of the emperors of Rome were strong men. Some of them sent their armies farther and farther to the east and to the north. They added much land to the Roman Empire. It stretched from the British Isles to the mouth of the Tigris-Euphrates River and from the North Sea to the upper sources of the Nile River. It became the greatest empire that the Western world had ever known. (See the map on page 227.)

As time went on, however, many of the later emperors proved to be weak men. Some of them thought only about pleasure. Some would have been driven out of the city if they had not received help from the soldiers in their armies.

Evils in the Roman World

As far back as men could remember, Rome had ruled the world. They called it the "Eternal City." They supposed that it would continue to rule forever.

Some of the stories which you have been reading have told you the reasons why people thought Rome was so great. You will probably agree with them. But let us go back and call to mind some of the ways in which Rome was not strong.

In spite of its great riches and its glory there were many evils in Roman life. (1) One evil was that the large class of rich people would not do any useful work. They would not even fight as soldiers in the army. And they were not made to pay their fair share of taxes. So you can see that the rich people were of little value to the state.

(2) Another evil was the great number of slaves. They did all the work. Because slaves did the work the Roman citizens would take no part in it.

(3) A third evil was that the Roman cities were full of men who had no work. These men had once been farmers, but had lost their land. So the state had to support them. They demanded "free bread and free shows." They did no useful work for the state.



The Roman Empire at its greatest height

For these three reasons and for many others which you will study when you grow older, the Roman Empire grew weaker and weaker. People believed that it was as strong as ever, but it was not. A hard blow from the outside would cause it to fall to pieces. Let us see from what direction that blow came.

The Barbarian Invasions

North and east of the Roman Empire in the thick forests of what we now call Germany and Russia lived many tribes of wandering peoples known as *barbarians*. They earned their living by hunting and fishing, by raising flocks and herds, and by planting a few crops.

One of these groups of people was called the *Teutons* or *Germans*. They were fierce fighters. They were so huge that they looked like giants beside the Romans. They wore clothing made from furs or rough wool. They lived in huts made of twigs.

The Teutons, however, had a hard time to make a living, because many other tribes behind them kept pushing them forward. So they asked the Roman officers to hire their young men as soldiers in the Roman army. Since the officers could not get soldiers enough among their own people, they were glad to secure the Germans. German soldiers "welcomed death in battle as the natural end of life, which brave men meet with a smile."

But in the course of time the Romans found that they no longer had a Roman army. It had become a barbarian army instead. Already Rome was in the hands of her enemies.



A German tribe wandering from its homeland

What belongings are the people taking with them?

Some of the tribes had also asked permission to settle inside the Empire. The Roman emperors had allowed them to do so. More and more kept coming. At last the Romans had seen their own danger and had tried to keep them out. It was too late. One tribe pushed itself into what we now call Spain and France. Another went on into Africa. A third and a fourth settled in Italy. Some went into the British Isles. Others moved south into the Balkan Peninsula and Greece.

There were so many of them and they were so strong that the Romans could do nothing against them. They moved in and took the land. Thus Rome "fell." It

could not stop the coming of the Teutons. This is sometimes called the *barbarian invasion* of the Empire.

The barbarians were not able to take Constantinople and the Empire in the East, although they tried hard (see the map on page 227). But they spread over all the Empire in the West. By the year 476 there was no longer a Roman emperor in Rome. A barbarian was in power instead. The barbarians had won, and the Roman Empire in the West had fallen to pieces and disappeared.

Sentences to Finish

I. Answering these questions will help you to finish the sentences below :

1. How far did the Roman Empire extend?
2. What were three evils in the Roman Empire?
3. Where did the barbarians come from?
4. Why were they allowed to enter the Empire?
5. When did the Empire in the West end?

II. Can you finish these sentences? The class will serve as judge of your sentences.

1. The Eternal City was a name
2. The Teutons were
3. The *barbarian invasion* of the Empire
4. In the year 476
5. The Roman Empire in the West

The Roman Empire was the greatest empire the Western world had ever known.

It fell to pieces before the barbarians.



Perhaps you have heard someone say that another war would destroy our civilization. Does such a thing seem possible to you? This story will tell you about a time when it appeared as if civilization had been destroyed.

THE DARK AGES

Possibly you can imagine what happened when the barbarians, used to living only in rude huts with rough mud floors, streamed down upon the rich cities and the fruitful lands of the Roman Empire.

Many of the farmhouses and villages in the open country they burned. They carried off the grain and the cattle. They cared nothing about the Roman cities, for they were not used to city life. They had always lived in the country or deep in the forests. "City walls seemed to them a net in which men were caught, and the city itself a tomb to bury them alive."

Destroying the Roman Civilization

So the barbarians burned the libraries. They melted the beautiful gold, silver, and bronze statues. And they tore down parts of the splendid marble palaces in order to use the materials for themselves. The story is told of a Teutonic soldier who saw in a Roman house (for the first time in his life) a beautiful marble floor with a design of a swan swimming upon a blue lake. The soldier looked upon it with great surprise. Then he brought his heavy battle-ax crashing down upon it. He wanted to find out if the swan was alive!

It is easy to see that after the invasion of such barbarians little would be left of Rome's art, literature, statues and carvings, or fine buildings. Nor were the newcomers interested in trade. As the years went by no more large sailing ships were built, and in time men quite forgot how to do such work. The lighthouses fell to pieces. Pirates sailed up and down the coasts without fear. No longer could the voyage from Naples to Alexandria be made in twelve days.

As the centuries went by, and the roads were never repaired, it became impossible to use parts of them. No longer could a journey of as much as a hundred miles be made in one day. The Roman aqueducts (which you remember bore troughs for carrying water) fell down. Thus the water supply of the cities was cut off. The public baths could not be used, and slowly they too fell to pieces. When such things happen we say that the roads or the aqueducts or the buildings are in ruins. Men forgot how to make bricks to repair them, even if they had wanted to do so.

The water from these broken aqueducts flooded much of the low land around Rome. It stood about in the fields and caused disease, especially the "Roman fever."

Money was no longer coined, for it was not used. Men traded for what they needed. The barbarians did not know how to write, and the Romans forgot that they had ever known, for they no longer had their Greek slaves to teach them how. Except in a few places where the Church remained at work, there was no writing. The knowledge of painting and sculpture almost disappeared also. The world seemed to stand still.

Among the barbarians there was little wealth. Everyone had to work in order to live. So the Roman world had to go back to simple ways.

Naturally the barbarians and the civilized peoples among whom they settled did not get along well together. Much trouble resulted. The "Roman peace" came to an end. Neither life nor property was safe. Slaves escaped from their masters. Men refused to pay their debts. Travel on the roads became dangerous because of robbers. Travelers had to move in groups protected by armed soldiers.

Deep gloom settled down over the world. Fear for the future was in the air. The fear of wolves and of diseases returned. Life was almost as dangerous as it had been in the earliest days before history began.

Such conditions lasted for a period of about four hundred years, from about 400 A.D. to about 800 A.D.¹ These years are called the *Dark Ages*. Can you tell why?

The Barbarians beginning to Learn

Some rays of hope lighted even the Dark Ages. Because every man's hand was against his neighbor, it was at last found necessary to build forts in the towns. Although they did not like city life, some of the barbarians had to settle down in towns and to protect their towns by walls.

Because men of the Teutonic tribes had never before had to rule over wide stretches of land, they did not know how to do it. But at last they began to learn

¹ A.D. means Anno Domini, or "in the year of our Lord"; therefore 400 A.D. means four hundred years after the birth of Christ.

234 A New Civilization in the Middle Ages

from the Romans. Then they began to set up new kingdoms in the lands where they had settled.

The barbarians took the best of the lands and the buildings in the Roman Empire for themselves, but they also left some for the Romans. So the two peoples settled down to live side by side. The Romans showed the newcomers how to do the work on the farms. The picture on page 235 shows you that the Romans even had to teach the Teutons how to plow the soil.

Centuries went by. Although the world's civilization seemed at the time to be in ruins, the rude barbarians proved themselves able to learn. Slowly their laws and their customs became mixed with those of the Romans. Even their language changed. Some of their words were German, and some were Latin. The Romans grew more like barbarians than they had been in the days of the Empire. The barbarians grew more civilized than they had been in their forest homes. Each needed the other and each learned from the other. The Christian Church taught them both.

As the years went by, at last a new civilization arose. It was neither Roman nor Teuton nor Christian, but a mixture of the three. This mixing took many centuries.

It is easy to see what the Romans had to give to the Teutons. They taught them as much as they themselves could remember of their old civilization, and they taught them the Christian religion. But what did the Teutons have to give to the Romans? They gave (1) their love of freedom. The new way of living which was about to come would not depend on slaves so much as the late Roman Empire had done. (2) Most of the

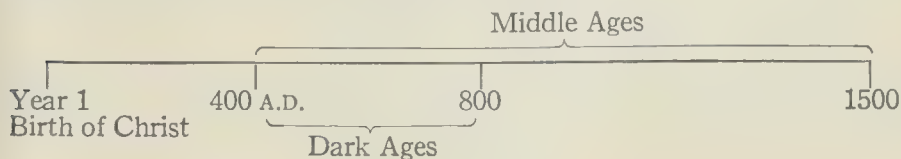


Romans teaching the Germans how to plow

Which are the Romans?

Teutons were neither very rich nor very poor. They gave to the world a great "middle class," which was needed to do the world's work. (3) And they treated women with more respect than men in the later Roman Empire had done. Their family life was happier.

So the three parts — the Roman world, the barbarians, and Christianity — at last joined forces and made possible a better world. All the time during which these changes were taking place is known as the *Middle Ages* (from about 400 to about 1500 A.D.).



Looking Backward

1. Why did the Romans themselves almost forget their old civilization?
2. What were the Dark Ages? Why were they given this name?
3. Why did the barbarians at last accept some of the Roman ways?
4. What were the three different parts which mixed together to form the world of the Middle Ages?
5. What were three gifts of the barbarians to the new civilization?

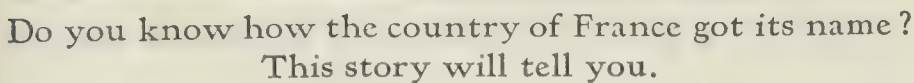
Serving as Judge

Write sentences, using the following words or dates; then exchange papers. You are to judge whether or not your neighbor's sentences are correct. The class will help you.

Dark Ages	400-800 A.D.
Middle Ages	400-1500 A.D.

For a long time all civilization seemed to have come
to an end.

Then the Roman world, the barbarians, and Christianity
became united; they formed a new world — that of the
Middle Ages.



Among the tribes which broke into the Roman Empire one of the strongest of all was known as the *Franks*. Their old home had been in what we now call Germany. They did not leave this home, but they spread out each year and added most of what we now call *France* to their lands.

The Franks were only one of the many German tribes which lived north of the Roman Empire. But they kept their forces together instead of scattering widely, and within about two hundred years they conquered their neighbors. Their chief became a Christian while most of the northern tribes were not Christians. The story is an interesting one.

His wife was a Christian, and once when he was about to begin battle he made a promise. He promised that if his wife's God would give him victory he would become a Christian. The victory was won, and, true to his promise, he and his three thousand followers accepted the Christian religion. Because he was a Christian he found it easier to mix with the Roman people in the country which he conquered. The Romans, of course, were Christian also.

The Franks, then, were fortunate because the western part of the broad lands over which they ruled was Roman by blood, while the eastern part was German. Thus it was easy for the two to exchange their ideas. They soon united into one people.

The Franks and the Mohammedans

It was fortunate for the world that the Franks had become a strong tribe early and that they had become Christians. For soon there came up from the south the most dangerous enemy that the Christian world had yet faced — the Mohammedans. The Mohammedans were people who believed in the religion taught by a man named Mohammed, who had then been dead about a century. They had conquered Asia Minor, all of northern Africa, and Spain. At last they were marching over the Pyrenees Mountains into the land of the Franks. Could the Franks stop them? Or would the Mohammedans conquer all of Europe too?

The Franks, under a great leader who struck such blows with his battle-ax that he was called "The Hammer," gathered together great armies and fought many battles against the enemy. Sometimes the Franks won the battle, and sometimes the Mohammedans. But at last the Mohammedans fell back into Spain. They won no more victories for the time being. Thus Europe was saved for Christianity.

Charlemagne becomes King

The greatest hero of the Middle Ages was the grandson of this man who had been called "The Hammer."

The grandson's name was Charles. He did so much to build up the Frankish kingdom that he has ever since been called Charles Magnus (the great), or *Charlemagne*.

Charlemagne was chosen king by the Frankish nation when he was about thirty years old. He was a "giant of iron" — more than six feet tall, with bright blue eyes and long fair hair. He usually dressed in "the common dress of the people." This was a woolen garment with a silver border, an outer coat of fur, a blue cloak fastened at the shoulder with a buckle, and great boots. A gold sword-belt was fastened about his waist. Sometimes upon great occasions he carried a jeweled sword.

This "giant of iron" could not live quietly. We read of how he rushed about, year after year, from one part of his *kingdom* to another, putting things in order here, conquering a savage tribe there, and hurrying away immediately to the farthest corner of his lands to see how his officers were managing his government there.

Every man who owned property had to serve in Charlemagne's army for a given time during the year, or else to provide food and weapons for someone to take his place. All this he had to do at his own expense.

Charlemagne in Italy

After putting down risings against his rule at home, Charlemagne found much work to do among the tribes along his borders. He had to work long and hard to bring peace once more to the world and to found a new Roman-German state.



Charlemagne taking a city in Italy

Can you explain how his war machines work?

Both Charlemagne and his father had protected the Christian Church. He was now called into Italy to save the Church from a great danger.

A Teutonic tribe called the *Lombards* had long ago entered Italy, and the country had not been at peace since. When the Lombards began taking the lands and cities which had been given to the Pope, the Pope asked Charlemagne for help.

The great Charles tried first to pay the Lombards to leave the Church in peace, but they refused. So he gathered his army together, crossed over the high Alps, won the war against the enemy, and crowned himself with the iron crown of the Lombards. His title was

then "King of the Franks and the Lombards." He ruled over both peoples.

After making rich gifts of gold to the Church and giving the Pope much land, Charles returned home.

Thus his kingdom grew toward the south. (See the map on page 243.)

Many years later Charlemagne attacked the Mohammedans in Spain. He secured some land near the Pyrenees Mountains, but his soldiers were beaten in a terrible battle. If you have ever read *The Song of Roland*, you have read about this battle.

The Mohammedans, however, did not try to take Charlemagne's land after that. Each let the other alone. While these wars had been going on, there could be very little foreign trade. The port towns in Charlemagne's empire were not important. Whatever goods were needed had to be supplied within the kingdom.

Charlemagne and the Saxons

The Saxons, a fierce heathen people who did not know about Roman civilization, were the greatest danger to Charlemagne's rule. (Find the home of the Saxons on the map on page 243.) They were half-wild shepherds and farmers who constantly made war on the Franks. Half the number of their captives in war they always killed as a gift to their god Woden (or Odin).

For thirty-two years Charlemagne sent out soldiers almost every year against these people. But as soon as his soldiers returned home the Saxons would come again, burn the Franks' crops, and carry off their cattle.

Charlemagne saw that there was nothing to do but

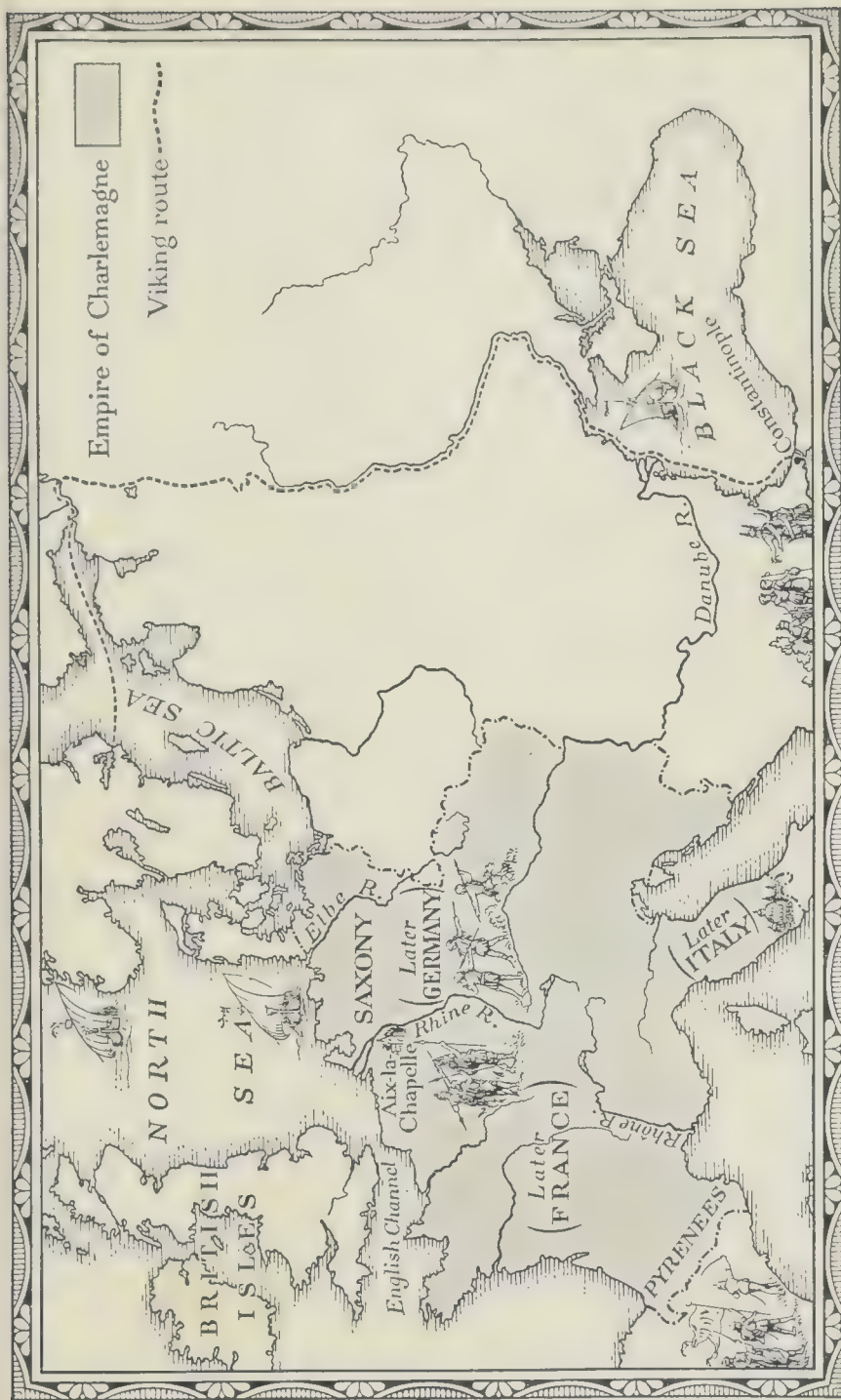
to civilize the Saxons. He said he must "either conquer them or sweep them off the face of the earth." It took him thirty-two years to conquer them, but he did it. There were attacks at night, rapid marches, the burning of crops, and the destroying of towns on both sides. Charlemagne tore down the Saxon idols whenever he captured a village, and burned their temples.

Then he forced the Saxons to choose between the Christian religion or death. In this way they "became Christians," although, of course, they did not even know what the new religion meant. But as time went on, missionaries were sent among them to teach them what Christianity really meant, and slowly the Saxons became more civilized.

Charlemagne built forts throughout their country and left soldiers on guard. A Frankish officer called a *count* was made ruler over each district. Saxon children of the most important families were carried back to Charlemagne's court to be educated. When these children had grown up they went back to their homes and taught their people the Frankish ways.

From places which were especially troublesome the king removed whole villages of Saxons. He carried them far away, scattered them among strangers, and allowed his Franks to settle in their places.

By all these means the Saxons were finally conquered and civilized. Then for the first time all the German peoples in Europe were united under one government. For the first time civilization and Christianity were carried into the heart of Europe. This was Charlemagne's greatest work.



Charlemagne's empire

Charlemagne becomes Emperor

Although the Roman Empire in the West had been dead for more than four hundred years, men had not yet fully realized that fact. There was still a Roman Empire in the East (Constantinople). The thought of Rome as a world-empire had not died.

Charlemagne was now ruling over much of the same land that had once made up the old Roman Empire in the West. He was already lord of Rome. Why should he not take the old title of *Emperor*?

In the year 800 the Pope once more called him to Rome "to set in order the affairs of the Church." After setting matters right Charles went to a huge and splendid church called St. Peter's. This was on Christmas Day. While he was kneeling before the altar the Pope placed a beautiful golden crown on his head and put a purple cape about his shoulders. The people cried out, "To Charles the Emperor be life and victory!" Such was the crowning, or *coronation*.

Thus Charlemagne became emperor, and thus the two strongest forces in the Western world — the Frankish kingdom and the Christian Church — were firmly united. A little later this empire became known as the *Holy Roman Empire*. (An empire is made up of a country and all the lands it can add to itself by conquering them.)

After Charlemagne's death this empire was divided. Part of it later became France. Another part became Germany. Another part became Italy. To all of them Charlemagne had given the gifts of both Roman and German civilization and the Christian Church.

Are you Ready?

I. Answering these questions will help you to play the game below.

1. Where was the home of the Franks?
2. What did "The Hammer" do for the world?
3. Why did Charlemagne go down into the land of the Lombards?
4. How did Charlemagne at last conquer the Saxons?
5. What gifts did Charlemagne give to three countries of modern Europe?

A History Game

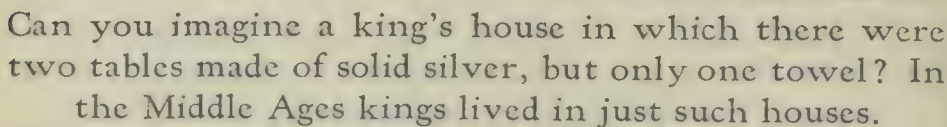
II. Finish these sentences. If your sentence is correct, perhaps the teacher will let you call on someone else to give his, and will let you judge whether it is right.

1. The Franks were the tribe which
2. A kingdom is land
3. The word *coronation* means
4. The Mohammedans tried to
5. The year 800 A.D. is the year in which
6. The Saxons were the tribe which
7. An empire is land
8. The Lombards were the tribe which
9. Charlemagne was the man who

The Franks built up a strong kingdom.

Charlemagne united Romans and Germans and spread
the Christian religion.

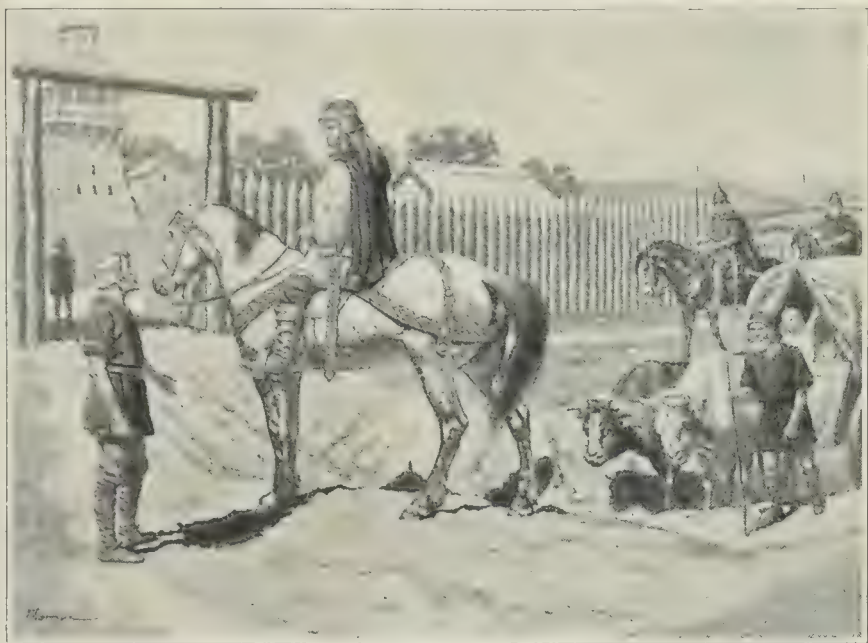
He founded a great empire.



Because Charlemagne was king and emperor you may think that he lived in much the same style that rich people live today. But you must remember that the Franks had been barbarians only a few years before. Although they had learned many of the Roman ways they still lived very simply. The home of an ordinary workman of today contains more comforts than did that of the greatest emperor of *medieval* (Middle Age) times.

During the early years of his *reign* Charlemagne had no one great capital city. Instead he had eight favorite homes, or manor houses, all much alike, in different parts of his kingdom. When he traveled from one to another the Emperor himself rode on horseback. His children (whom he took with him on most of his journeys) rode in a cart which had wheels of solid wood and which was drawn by a pair of oxen.

This is how one of these manor houses looked. There were several one-story wooden buildings set around a square. A high wooden tower contained the sleeping rooms. Around all the buildings was a wall



Charlemagne arriving at one of his manor houses

How does a manor house differ from a castle?

of logs, with an outer and an inner gate. Both gates were carefully guarded. This wall protected the houses.

The king, his family, and all the court spent most of their waking hours in the great hall, or living room. Its walls were decorated with hunting weapons. Its floor was covered with sand or, in winter, with the skins of animals. If the weather was very cold the company sat in the kitchen, around the great fireplace, which was large enough to roast an ox whole.

The only furniture in the hall was a huge table in the center of the room, with benches at both sides. Along the walls were placed great chests in which the extra clothing was stored. They were also used as seats.

The food was simple; mainly meat, roasted or boiled, and coarse bread.

Almost all the food, clothing, and firewood used on the manor were grown on the farm itself. The Emperor's slaves or workmen did the shoemaking, the tanning of leather, the weaving and dyeing, and the carpenter work, as well as the raising of crops.

Charlemagne liked to have many flocks and herds on his manors. One of them had a hundred cattle and three hundred and sixty pigs. But there was only one towel and one tablecloth.

Late in his reign the Emperor chose as his capital a place called Aachen (Aix-la-Chapelle on the maps of today), where there were natural hot springs. He loved to bathe and swim in these health-giving springs. (Find Aix-la-Chapelle on the map on page 243.)

There the Emperor built a wooden palace in the midst of the fields, meadows, pastures, and forests which he loved. Around the palace were many other buildings, such as stables, barns, and sheds.

Although Charlemagne built his own house of wood, he believed that the church should be much more beautiful. He built in his capital city a great stone church somewhat like those he had seen in Italy. He brought back from Italy stone columns and marble statues for it. Its rails and doors were of solid brass. The Emperor gave to it many cups and bowls of gold and silver. He sent for artists from Italy to decorate it. He gave fine robes to all the churchmen who took part in its services. And he built a library close by in which to put his famous collection of books.

People came from miles around to see this church. It was the first great building which had been put up in that part of the country for centuries — or since the time of the Romans.

Charlemagne was also careful to keep the roads and bridges throughout his kingdom in good repair. This was so that his armies might be able to move about swiftly. He had a huge bridge half a mile long built over the river Rhine. It took ten years to complete, and "seemed as if it might last forever." But in the later years of his reign it burned to the water's edge.

He also built forts and trading posts along the frontier. He tried to dig a canal from the river Rhine to the Danube. In this attempt he failed because the workmen of that day did not know how to carry out so great a task.

Charlemagne's Schools

Charlemagne himself was not very well educated, but he knew that learning was very valuable. He knew some Latin and a little Greek, and he liked to make up poetry and riddles. All his life he studied hard. He even had stories about the great deeds of the Franks told to him while he was at meals. But, to his sorrow, he never was able to learn to write. He carried tablets about to practice on, and even kept them under his pillow at night so that he might practice as soon as he woke in the morning. He had begun too late.

He was determined that his children should have a better chance to learn than he had had. So he called to his court some of the wisest men from other coun-

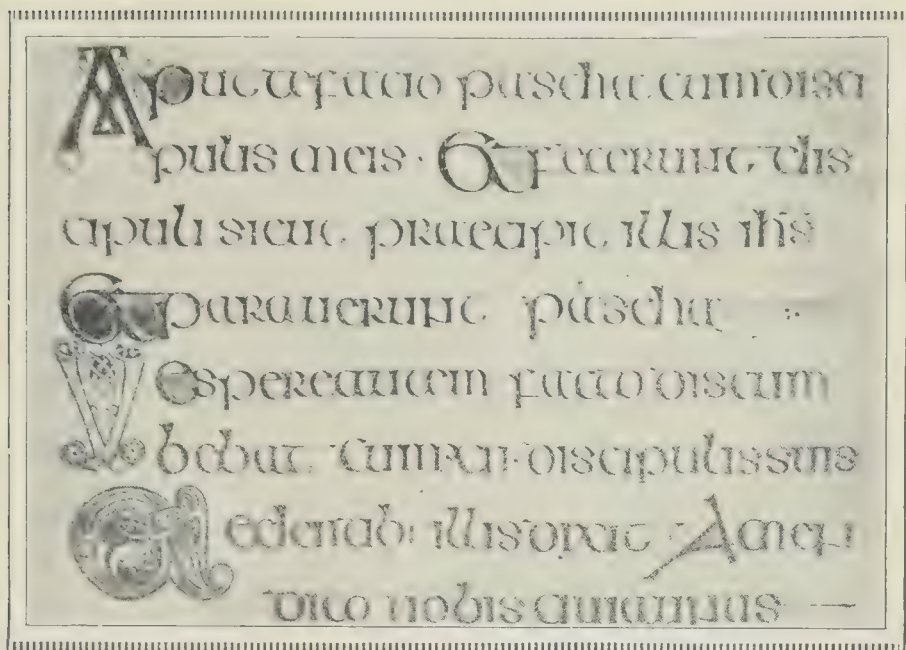
tries. Some came even from Italy and from far-away England. These famous teachers in the Palace School taught the Emperor's sons and daughters the ancient learning of Greece and Rome, — as much as could be learned from the few books which had not been destroyed by the barbarians.

Charlemagne and his nobles attended the classes taught by these great teachers. They answered and asked many questions. Wherever the Emperor traveled the Palace School went with him.

Other schools were started also. Charlemagne ordered the monks in the monasteries (see pages 323–328) in every town and village to teach the children of the neighboring country. Some of the poor boys were supported by the king himself. At times he used to visit the schools. He would praise the pupils who learned well and scold those who were lazy.

Not only was he interested in schools, but also in the spelling and the handwriting of the people throughout his kingdom. Very few persons at that time knew how to write, and even those few wrote in a careless way. Charlemagne invited teachers to train his people to use the beautiful fine handwriting that the scholars of Ireland used in those days.

Books at that time were not printed. They were written by hand on parchment (sheepskin). The only way to secure a copy of the works of one of the Greek or Latin or early Christian writers, or even a Bible, was to have it copied by hand. The only people who could do such work were the monks in the monasteries. Charlemagne sent out orders that such copies were to



Irish writing in the Middle Age period

This is the kind of writing which Charlemagne wanted his people to use

be written very carefully; that mistakes should not be made in spelling; that the handwriting should be even and regular; and that the copying should be done by men, not by boys. The results show that his orders were obeyed.

Charlemagne also liked to have men from other lands about him because he could learn from them. He invited so many to his palace that the members of his court thought them a "nuisance." He also exchanged presents and letters with the rulers of far-away countries. One of them (the caliph Haroun-al-Raschid of Bagdad, about whom you have probably read in the *Arabian Nights*) sent him an elephant as the finest gift he could think of.

When Charlemagne died many of his schools disappeared, but learning never again fell so low as it had been before his time.

Charlemagne's Laws and how he governed his Empire

Charlemagne faced a great task in ruling so great a country. There were many tribes which did not even speak the same language. How could he keep them together in one empire?

As a rule he allowed the people whom he conquered to keep their own laws, customs, and languages. Every man, then, was judged by the laws of his own tribe, — the Lombards by Lombard law, the Franks by Frankish law, and so on. Charlemagne had these laws written down so that everyone might know what they were.

Over the conquered districts in his empire Charlemagne placed a ruler called a *count*, who was to see that the king's orders were carried out. On page 242 you read that a count was placed over the lands of the Saxons. The general laws which Charlemagne made for the Empire were sent out in the form of little books of rules or orders called *capitularies*. One of these capitularies required the counts to make reports to the Emperor about what was being done in their districts.

Every spring there was a great meeting, or assembly, of all the fighting men in each district. At that time the laws sent out by the king and his officers in the capitularies were read to them, and the warriors agreed to obey.

But there were so many of these counts and they were so far away from the Emperor that sometimes when they were very greedy and cruel, Charlemagne could not find out about what they were doing. So in order to examine their work, every year he sent out into every district two men called *missi*. The business of the *missi* was to find out whether or not justice was being done to the poor and to those who were helpless. They were to see whether or not the counts themselves were obeying the Emperor's laws. The *missi* also hunted down robbers.

In these different ways Charlemagne governed his people. His rule, although far from perfect, was much better than the period of trouble in which the world had been before his time. His reign was known for centuries afterwards as a period of "good times." Although his kingdom fell to pieces after his death, the civilization which he had spread lived on.

Are you Ready?

I. Test yourself by answering the following questions:

1. Where could Charlemagne find artists to decorate his church?
2. Why was he interested in repairing the roads?
3. In what way did Charlemagne improve the handwriting and the spelling of his people?
4. How did Charlemagne rule the tribes which he conquered?
5. How did he find out whether or not his laws were being obeyed?

254 A New Civilization in the Middle Ages

II. Write on a piece of paper the words which belong in the following blanks. Show your list to the teacher.

- 1. Charlemagne chose ----- as his capital city.
- 2. The years during which a king rules are called his -----.
- 3. Charlemagne's children were taught in the -----.
- 4. The little books of Charlemagne's laws were called -----.
- 5. The men whom he sent to examine the work of his officers were called -----.
- 6. Another word for the Middle Ages is -----.
- 7. The rulers over districts were called -----.

Charlemagne brought peace and order to a troubled world.

He spread civilization throughout his empire.

.....



THE NORTHMEN MAKE CHANGES IN EUROPE

The story is told that one day Charlemagne was at dinner in a port town of his empire when a strange ship appeared far out at sea. The Emperor went to the door and watched it for some time. Then he declared that it was a pirate ship belonging to the Northmen, and that in the years to come the Franks would suffer greatly from these pirates. He could do little to prevent this, for he had no ships until a few years before his death.

Who were these people that could strike fear into the brave hearts of the Franks? They were tall, fair-haired, blue-eyed men, who loved fighting. Because their homes were in the Far North they were called *Northmen*.

to feed all the people, so the Northmen turned to the sea — both for fishing and trade.

The Norse ships were long and narrow, carrying perhaps forty men. Along each side of the vessel hung a row of shining shields. By counting the shields one could tell how many Northmen were on board. Other sailors in Europe would have trembled at the thought of trusting themselves to the sea in such vessels, but the Northmen sailed out boldly into the ocean. They did not even anchor their vessels at night, but sailed on.

These ships carried smoked meat and fish, and enough hard bread and flour to last many weeks. Each warrior on board was dressed in his best, in clothes of fine red or blue wool, with a large cape held in place by a buckle. Their shoes were fastened by big metal clasps. Their helmets had great iron wings on each side, rising two feet above the head. Their weapons were long spears, swords, and round wooden shields covered with leather. Their ships had names such as *Horse of the Home of Ice*, *Wave Runner*, and *Black Dragon*.

When the Northmen first visited their neighbors, it was as traders. They had for sale furs, wool, fish, wax, honey, flax, hemp, and even slaves taken in war. These things they exchanged for iron and steel goods and for cloth. Charlemagne, fearing their strength, had forbidden his people to sell them either arms or horses.

One of the best routes of trade taken by the Northmen led into the very heart of Europe. It followed the rivers which could be reached easily from the Baltic Sea (especially the Dnieper) as far as the Black Sea. Some routes even went on to Constantinople.



Northmen trading with the people of Russia

What goods have the Northmen brought with them?
What goods do they want?

There the Northmen met Arabs and traders from the Far East, with whom they exchanged their goods for pepper and spices and silks. On their way back home they stopped at places where there were great markets and fairs and sold their Eastern goods.

In this way the trade carried on by the Northmen helped to found the country which we know today as Russia.

The Vikings turn Pirates

As time went on, the Northmen (or *Vikings*, as they were also called) saw that they were stronger than their neighbors, and that it would be easy to seize the rich

goods in the towns they visited, instead of paying for them by giving their own goods in return.

Before long they were making *raids* along the coasts of England. We shall read more about what happened to them in England in our story on page 273.

Then they turned to France. They would appear suddenly in a town along the coast, rush into the houses and churches, seize the gold and silver, precious stones, and fine clothes, and be off again in no time. If any man tried to stop them they put him to death.

They even poked the noses of their long black vessels far up the rivers of France, and sometimes carried them overland, going up one stream and coming back down another. Often they burned the towns through which they passed.

The Franks kept watch in their harbors and at the mouths of all their principal rivers, but they could not keep the Northmen out of the country. They built castles along the frontiers for protection, and at last they paid the Vikings large sums of money if they would stay away.

All the coast countries of Europe suffered in the same manner, even far-away Italy. Men grew to fear the raiders so much that they added a new prayer to the prayer book: "From the fury of the Northmen, good Lord, deliver us."

The Northmen make Colonies

But the more the Northmen saw of the rich lands of England and France, the less satisfied they became with their own rocky hillsides. The time came when

they no longer would accept money and go away. They wanted land, and land they would have.

Some of them settled in England; some in Scotland; some in Ireland; some in the small islands around the British Isles. But the largest group of all wanted to live in France.

They came down in such great numbers and under such a strong leader that the king of France was forced to give up to them one of the best parts of his country. Because the Northmen lived there, it became known as *Normandy*; and Normandy it is called to this day.

Prove It

Prove that you understand the story by answering these questions:

1. Why were the Vikings called Northmen?
2. Why had the Northmen turned to the sea?
3. In what way did they help to found modern Russia?
4. What countries did the Northmen visit as pirates?
5. Where did they make their largest colony?

A Choosing Game

Choose the right words to complete these sentences. Write these words on a piece of paper and show them to your teacher.

1. A country which the Northmen helped to build up was
Italy Russia the United States
2. The Northmen were called
Vikings Franks Russians

260 A New Civilization in the Middle Ages

3. The people of southern Europe feared the Northmen because they were

traders

sailors

pirates

4. Rushing into a town and seizing its treasure was called a

sortie

siege

raid

5. The part of France in which the Vikings settled was called

Normandy

Paris

Seine

The Vikings were both traders and pirates.

They settled in many parts of Europe.



Have you ever heard the claim that Columbus was not the first man to discover America? Read the story and decide whether the claim is just.

THE NORSE DISCOVERY OF AMERICA

Not long after the time of which we have been reading, a great noble of Norway, Harold Fairhair, broke the power of the rest of the nobles and united the kingdom under his own rule. Many of the proud lords could not bear to live in a country in which they had to bow down to a king, so they sailed "west overseas."

Iceland and Greenland

On one such voyage they found an island far out in the sea. At first they called it Snowland. Afterwards the name was changed to Iceland. Many of the Northmen went to live there. They found that they could raise sheep and cattle, that they could catch many fish, and that they could sell their hay and skins to the Northmen still in Europe. They were well satisfied with the island and founded a colony there.

Soon a story began to be heard that there was land yet farther west. One of the Vikings who had never got along well with his fellows decided to go and find out for himself. He was called Eric the Red. Secretly he set out with many of his men. They passed great icebergs floating on the sea. The weather grew very cold. But they kept on until they came to a great silent country covered with snow and ice.

262 A New Civilization in the Middle Ages

There seemed to be no good place to land, so they sailed along the coast until they found a green valley.

"Here we will build our homes," said Eric. "Our cattle can feed on the sweet grass, and the ice-mountains on all sides will keep off the cold winds."

What should the new country be called? Eric said, "Let us call it Greenland."

"Most of the land is white with snow and ice, rather than green with grass," said one of his men.

"True," replied Eric. "But there is nothing like a good name to make people want to come here."

Eric and his followers built homes and lived in Greenland for many years. Sometimes they went back to Iceland and returned with other men and women who also decided to try their fortunes in the new country. Eric's colony grew until it spread along the coast in all directions.

Because there were many people living in Greenland and many more in Iceland, numbers of ships had to go back and forth between these places every year. Some of the ships were blown out of their way by storms. Then stories began to reach Greenland about another land, a flat, well-wooded country, four days' journey still farther to the west. People were interested in hearing the stories. There was much talk of making a voyage to find out the truth, but no one cared to attempt such a task.

Leif the Lucky

After many years Eric's son Leif was about to return to Greenland. For a long time he had been in Norway, visiting the king, and while there had become

a Christian. But, as spring came on, Leif had begun to feel sad; he had thought of his father's feast-hall, and at last decided to go back to Greenland. The king was pleased. "When you go home you can teach all your people to be Christians," he said.

Leif made ready his ship and, loaded with gifts from the king, set out on the long journey westward. He passed Iceland safely, but afterwards he ran into a terrible storm. The waves rolled over his ship, the wind tore at the sails, and many times all on board gave themselves up for lost.

Finally, however, the storm died down, and Leif saw in the distance

a country of flat stones covered with snow. It was not Greenland. His men went on shore. There were so many ducks everywhere that the men could hardly keep from stepping on their nests. No one had ever seen this country before or had known anything about it. Leaving this part of the coast, the men sailed on to a land of thick woods. Farther yet they found rivers full of fish, and shores covered with sweet green grass.



A statue of Leif Ericson
This statue stands in Chicago

Then they divided into two parties. One party worked at building some wooden houses. The other party marched inland to find out what kind of country they had reached. One day the second party came running back with wonderful news. They had found grapes growing wild! You must know that grapes would not grow in Greenland nor in Iceland. They would not grow even in the part of Europe from which the Northmen had come. The news was therefore received with the greatest joy, and because of the grapes growing there the new country was called Wineland, or *Vinland*.

Leif discovered Vinland about the year 1000. We now think that he had found part of America.

His men spent a very pleasant winter in Vinland and then sailed home to Greenland, taking with them a number of large logs, for the trees in Greenland and Iceland were small. They also took some of the wild wheat that they had found and some of the grapes.

Eric was full of joy at seeing his son again, for he had feared that the young man had been lost at sea. Leif also was glad to be at home. He told his wonderful story over and over again to all the neighbors. Because he had found so fair a land they began to call him Leif the Lucky. He never returned to Vinland.

Later Attempts in Vinland

As time went on Leif's brother grew tired of hearing the same story over and over; he decided to make the voyage for himself and to go farther than Leif had done. He found Vinland easily and remained there through the winter. Afterwards he wandered through the beau-



Sailing west over unknown seas

What do the shields show as to the number of men on board?

tiful land and grew to love it. He returned home, but in the following spring he came again and began to make a farm. He was killed in a battle with the natives, and was buried, with a wooden cross at his head and another at his feet, in the wild country he had discovered.

A third brother set out from Greenland to bring his body home, but was not able even to find the land.

Because Leif's brother had lost his life there, for a long time no one cared to go to the new land; but at last some Northmen decided to found a colony in Vinland. They took with them five ships, one hundred and sixty men, and many cattle.

First they came to a land of foxes and deer, then to

an island covered with ducks, and later to a land where there was no snow. They settled along the banks of a river there and built a high fence around the village. All went well at first, and they traded freely with the natives, who would give a fine fur in exchange for a piece of red cloth no wider than a man's finger. These natives had never seen a bull; so when the Northmen's bull bellowed one day, they ran away in great fear and did not come back for three weeks.

But the Northmen and the natives could not understand each other's language, and each feared that the other was getting the best of the trade. Hard feelings soon arose, and there was a great battle in which even the women had to fight. Many of the natives were killed and some of the Northmen. The rest were so discouraged that they gave up the idea of settling and returned to Greenland with a heavy load of furs, grapes, and logs.

Leif's sister then decided that if no one else could keep the new lands that he had discovered, she would try. She got together a large party, but they quarreled among themselves and had to return.

Then the Northmen no longer tried to settle in Vinland. Perhaps they made later journeys there for wood, but no more colonists went to the new land. The work of founding a colony was too hard, and the danger from the natives was too great. Although America had been discovered, it was soon lost again. In time men even forgot where Vinland was.

As the years went by, sometimes when the Northmen sat around the fire on a winter's night an old white-haired story-teller would tell the story of Leif

the Lucky as he had heard it from his father and as his father had heard it from his grandfather before him. But no one thought of going to Vinland, and the memory of this Far Western land faded from the minds of men.

Testing the Class

When you are sure that you can answer all these questions, perhaps your teacher will let you ask them of the class.

1. Why did the Norse nobles decide to leave their homes in Norway?
2. What businesses did they carry on in Iceland?
3. How did Leif Ericson happen to discover Vinland?
4. Why did the attempts to settle in the new land fail?

A Matching Game

Copy the second column. Put the figure 1 before the words which describe Leif Ericson (who is number 1 in the first column), the figure 2 before the words which describe Iceland, and so on.

- | | |
|-------------------|----------------------------------|
| 1. Leif Ericson | the year Leif found Vinland |
| 2. Iceland | to settle in a new land |
| 3. A. D. 1000 | land settled by Eric the Red |
| 4. voyage | the man who found Vinland |
| 5. found a colony | island settled by Norse nobles |
| 6. Greenland | the land found by Leif the Lucky |
| 7. Vinland | a long journey by water |

Iceland and Greenland were settled by the Northmen.

Leif the Lucky discovered Vinland in the year 1000.

.....



Have you ever heard English people called Anglo-Saxons? Are you an Anglo-Saxon? Perhaps you can find out by reading the story.

.....

TEUTONIC TRIBES ENTER ENGLAND

Among the distant corners of the world that had been conquered by the Romans was the island of *Britain*, where there were tin mines. It was a province, or part, of the Roman Empire.

Britain under Roman Rule

Under the Roman rule the thirty cities of the island became Roman. Walls of brick and stone were built around them. But the country people remained much as they had been before the island was conquered. They learned little from their Roman masters. To be sure, wonderful roads with stone bridges were built from one end of the island to the other, and in the north a huge wall was built to keep out the barbarians (see the map on page 278). But, in general, the island was less Roman than any other part of the Roman Empire of the West.

When the Roman world went to pieces and the Roman soldiers were called home, the island of Britain fell into great disorder. Its people were once more separated into tribes as they had been before the Romans had conquered them.

The cities, roads, bridges, and fine estates built in Britain by the Romans fell into ruin.

The Angles and Saxons enter Britain

An attack soon came from wild Teutonic tribes who were cousins of the Saxons that Charlemagne had beaten. Some of them were called Angles, and some were Saxons. To these people the mild climate and the green meadows of England seemed very pleasant.

At first the Angles and the Saxons came in small bands. They settled on the southern and eastern coasts. They had to fight hard to win the woodlands, the marshes, and the fields, but their fierce strength and their long spears and two-edged swords at last won them the victory.

Slowly, mile after mile, they pushed the native Britons back into the hills of Wales and Scotland and over into Ireland. The land they had won became known as Angle-land or England, and they themselves were spoken of as *Anglo-Saxons*.

But the Britons fought so hard that it took two centuries for the Angles and the Saxons to win the country. One of the kings of the Britons who put up a brave fight was King Arthur, about whose Round Table you have read many stories.

The Anglo-Saxons were *heathen*. They worshiped the two gods Woden and Thor (after whom our days of the week Wednesday and Thursday are named). Like the other barbarians, they liked to live in the open country, so they burned what was left of the Roman towns. Thus they destroyed what little remained of the Roman civilization. In time even the use of coal was forgotten in Britain.

The Anglo-Saxons settled down in many small kingdoms, and their chiefs began to call themselves kings. They fought with one another most of the time. Sometimes one would win, sometimes another, but no one of them was strong enough to bring all the different tribes under his control. So no Anglo-Saxon king ever became the king of all Britain.

At last Christian missionaries appeared among the Anglo-Saxons. The story is told that one day in Rome a monk was walking past the slave market when he saw some fair-haired, blue-eyed boys who had been taken prisoners in war and who were now about to be sold. Filled with pity, he asked, "Who are they?" "Angles," came the reply. "They should be called angels instead," he remarked, "for they have the faces of angels."

Many years later this monk became Pope, and he remembered the slave boys in the market place. So he sent missionaries to the far-away island to make its people Christians. The Angles and Saxons clung stubbornly to their old beliefs; but as the centuries passed, they slowly accepted Christianity. Ireland too was made Christian by St. Patrick.

This change was very important, because it brought Britain once more in touch with European civilization, from which it had been separated for centuries, ever since the time when Rome had called her soldiers back home (see page 268).

Out of the mixing of peoples in Britain there came in time a new race. This new race was neither Angle nor Saxon nor Briton nor Roman, but a mixture of them all. These people were called English.



Northmen hearing songs about their heroes

They are in the great hall of their chieftain

Life in Anglo-Saxon England

The life of this Anglo-Saxon people is interesting to us, because wherever the English language is spoken today, there the Anglo-Saxon laws and customs form the main part of that civilization.

Most of the Anglo-Saxon nobles had houses somewhat like those of Charlemagne. The work on their lands was done by their slaves or by the Britons they had beaten in battle. They lived simply, their chief pleasures being feasting and singing and watching tame bears dance. They took great pride in their long hair and beards, which they combed with care. The freemen lived in villages of one street, each in a wooden house which

had only one room. The fire was built in the center of this room, and the smoke found its way out as best it could.

For food they had meat and flat, round loaves of bread. There were no forks and few knives. The dining-room table was only a board, which was carried away when the meal was over. Beds were sacks of straw, and the lights were rushes (a kind of reed) placed in dishes of fat.

Each freeman had a piece of ground to work, but the plows used were so heavy that it took eight oxen to pull them. For this reason neighbors helped one another with their work — farmers and shepherds and the men who watched over the droves of pigs in the forests.

Little traveling was done, for the only ways of moving about were on horseback or in two-wheeled carts. Little trading was carried on except in salt. Health was poor, and sickness was very common.

But these Anglo-Saxons, rude as they were, did not allow their kings to make all the laws for them. Their great officers (or "wise men") of the kingdom sometimes came together in an important meeting called the *Witan*, to help the king. Any freeman who wanted to do so might attend this meeting, but most of them did not bother to go.

Instead, the freemen met at certain times in their own counties to elect their own officers and to try cases in the law courts.

Thus the Anglo-Saxons, from the earliest times, had taken part in their own government.

Danger from the Northmen

Three hundred years went by. The Anglo-Saxons had settled down and had become farmers. They had almost forgotten that their people ever had been warriors. Christianity had made them more gentle and kind.

Then came to the island of Britain the same danger that was falling upon the rest of Europe — the Danes, or Northmen. Their long black boats, flying the "Black Raven" flag, could hold from forty to a hundred men armed from head to foot and carrying huge battle-axes as well as spears and swords.

News of the rich treasures of the Anglo-Saxon churches drew these Danes to the shores of Britain. At first they came only in raiding parties. They would start out from their homes in the summer, sail the short distance to England, land suddenly, burn the Anglo-Saxon monasteries (see pages 323-328), and carry off the cattle, horses, gold, and silver. Any Anglo-Saxons whom the Danes captured they made slaves. As autumn came on they would return to their homes with their treasures.

After half a century of such raiding they began to spend the winters in Britain. They would make a fort on some near-by island, and from this camp they would attack farms all up and down the coasts and far up the rivers of England.

It was "an age of axes, an age of swords, an age of wolves."

Then the Danes began to bring to these camps their women and their children and their cattle. Soon they left their homes forever and settled down in land they

seized from the Anglo-Saxons. History seemed to be repeating itself. What had happened centuries before when the Anglo-Saxons drove the Britons out of the land was happening again. But this time the Northmen, in their turn, were driving away the Anglo-Saxons.

Would Anglo-Saxon civilization disappear before the attacks of the Northmen as the civilization of the Britons had disappeared before the advance of the Anglo-Saxons? The danger was very great.

Some Things to Explain

1. Why did Roman civilization leave little mark on Britain?
2. What did the Anglo-Saxons do to the Britons?
3. What effect did Christianity have on the Anglo-Saxons?
4. How did the Anglo-Saxons take part in their own government?
5. Why did the Northmen come into England?

A Memory Test

Can you tell what each of these new words means?

Britain	Briton	Anglo-Saxon	King Arthur
Pope	Witan	heathen	Round Table

The Romans conquered Britain, but left few signs of their life there.

The Anglo-Saxons pushed the Britons back into the hills. Then the Anglo-Saxons themselves were attacked by the Danes.



You have read that the Emperor Charles was called Charles the Great (Charlemagne). Have any of the kings of England ever been called "the Great"? The story will tell you.

.....

GOOD KING ALFRED SAVES ENGLAND

While the Danes were seizing more and more Anglo-Saxon land and were destroying homes and farms all over the countryside, the little son of the English king was traveling about from place to place with his father's court. This boy's name was Alfred.

Alfred's Childhood

The story is told that when Alfred was little more than a baby his mother gathered her sons about her and showed them a beautiful book of Anglo-Saxon poems. "Whoever first learns the poems may have the book," she promised. Alfred was delighted with the beauty of the book, and although he was the youngest he learned the poems before his brothers and won the prize.

Not long afterwards he made the first of his two visits to Rome. The sights that he saw there and the wonderful tales that he heard of the power of the Eternal City during hundreds of years must have led him to think, even as a child, of what could be done toward uniting the many kingdoms of his own island under one rule.

Although the young prince was so much interested in education, he had very little chance to learn in his own country. No good teachers were to be found there, for learning had almost died out during the wars. He may have learned to read and write in his own language as a youth; but he was a grown man before he learned to read and write Latin — and most of the world's knowledge was then written in Latin. In order to learn this language, he had to send to another country for a teacher.

But although Alfred had had little chance to learn from books, he had had many chances to learn about how to rule men. For several years he had helped the king both in matters of government and in fighting against the "heathen men" — the Northmen.

King Alfred holds the Danes Back

When Alfred was twenty-two years old one of the little kingdoms in England chose him as king. This happened about three quarters of a century after Charlemagne had been made emperor of the Franks.

Alfred knew few of the pleasures of being a king, but only its many duties and its hard work. The Danes were pouring into his country. During the first few months of his reign he fought nine battles. Then his army was worn out; many of his men wanted to return home to harvest their crops; and Alfred was forced to pay the Danes to leave his land in peace.

The peace lasted a very short time. The Northmen returned in large numbers both by land and by water. They burned the Anglo-Saxons' buildings and made the



A Danish raid

How did the Danes come to this land?

people raise crops for them. Many Englishmen fled across the seas to escape them. Wild disorder spread over the kingdom.

Alfred himself had to go back to the lonely swamp country and to live in hiding. Often his few followers were almost starved. Most men would have given up hope of ever uniting their followers against so strong an enemy.

The story is told that one day during his wanderings Alfred, dressed in ragged clothing, took shelter in a cowherd's hut. The cowherd's wife ordered him to watch some cakes which were baking in the fire while she went out to drive the cattle home. Full of sad thoughts and of fear for the future, Alfred forgot about



The beginnings of England

the cakes, and when the woman came back she found them burning. Very angry, she scolded the stranger fiercely. Little did she know that she was speaking to her country's king.

But at last Alfred's efforts to gather a new army were successful. Fear of the Northmen forced what was left of the kingdoms of England to unite, for the

Anglo-Saxons were fighting for their very life. What they had never been willing to do in times of peace they were at last forced to do in time of war. They agreed to work together and to serve the king.

Then Alfred was able once more to gather an army under his flag, "The Golden Dragon." With this army he pushed the Danes back, out of his kingdom.

He also beat them in a great sea fight north of the Thames River, for he had been wise enough to build some ships as well as to gather an army. He had learned that the Danes always ran back to their ships when they were beaten and then soon appeared again in another part of the country to make another attack. The ships which he built were very long and strong; they easily drove away the Danish ships.

Then a great *treaty* was made between the Anglo-Saxons and the Northmen. England was divided between the two. Alfred kept the southern and western part, including the city of London. The Danes took the eastern and northern part. Their section was known as the Danelaw. (Find the Danelaw on the map on page 278.) They also became Christians.

Thus Alfred saved England from being completely conquered by the Danes, and he saved the Christian faith.

The Northmen settled down in their part of the country; they traded with the Anglo-Saxons; the young people of one tribe married young people of the other tribe; and as the centuries went by, one could hardly tell which were Danes and which were Anglo-Saxons. They had become one people — the English.

Alfred did so much for England that he was called "Alfred the Great." He is the only king of England who has ever been called "the Great."

Alfred's Work during Years of Peace

Alfred was more than a fighter. He was interested in every matter which would make the English people better or happier. No king ever worked harder than he. Since there were no clocks in those days, he had candles made, with lines painted around them to show an hour, so that in every hour of the day he might do a full hour's work. Although he spent most of his life in pain that seldom left him, his efforts and hard work did much to improve the life of his people.

Alfred as a builder. The few towns that were in England had been robbed and burned by the Northmen, so one of the first things that Alfred had to do was to build them again. Some of the larger buildings were made after models brought from Europe. They were better than those the Anglo-Saxons knew how to make. Great walls were thrown up to protect these towns.

London had suffered especially from both fire and robbers. Although it was not then the capital, it was the only real city in all Alfred's kingdom. So he built up London, invited foreigners to bring their goods there to trade, and soon the city was once more sending out its wool and corn to other countries.

Large stone *burgs*, or forts, were built in parts of the kingdom where there was danger of attack by the Northmen. Small towns grew up around them also.

Alfred saw that a different kind of army was needed. Before his time, as soon as a battle was over, the men went home to work on their crops. So when the enemy came back the army had to be collected all over again.

Most of the army Alfred divided into two parts. One part was to work in the fields; the other was to guard the forts or to go to battle. Then the two changed places. Men who held large estates, however, had to follow the king whenever he went to war. In this way Alfred built up an army which was ready at all times.

Alfred as a law-giver and a ruler. Before the time of Alfred there were already three books of old laws in England, but few people knew what these books contained. Alfred gathered these old laws together, selected the best of them, and had these written down. Then, for the first time, all the people had the same laws. They all knew



A statue of King Alfred

This is how an artist thinks King Alfred might have looked

what they should and should not do. These wise laws (or "dooms," as they were called) brought peace and safety to the country.

In order to make real his dream of an orderly Christian state, Alfred also went back to one of the earlier Anglo-Saxon plans. His whole kingdom was divided into districts, with a *sheriff* as the chief officer in each. The sheriff had to make full reports to the king as to what went on in his district.

Special judges were also sent out to see that the people were treated with justice, because so many of the nobles did not know what the laws were.

Alfred also had the Witan meet to help him decide matters for the nation.

Alfred as a founder of schools. During the hundreds of years of fighting in England, learning had died out until even the priests could not read their prayer books. After Alfred had brought peace to England he sent to many other countries for teachers. He wanted all his freemen to be able to read the English language, and all his officers to be able to read Latin.

So he set up a court school for his own children and the children of his nobles, to give them a better chance to learn than he had had.

He also ordered his clerks and teachers to copy many books. Some of the old Anglo-Saxon poems were written down by these teachers. It was probably at this same time that a record, or history, of the events of each year was kept. This is called the *Anglo-Saxon Chronicle*. It was the first history written year by year in any modern country.

Alfred also had a great many Latin books changed into English for his people to study. Some of this work he did himself.

Travelers brought him accounts of trading voyages as far away as the Baltic and the White seas; he had these accounts written also so that his people might learn about other countries.

Alfred helps industries to grow. Alfred had learned that workmen in other nations knew how to do tasks that his own people could not do. So he asked that men skilled in every kind of work, and artists who could build and paint, be sent to him from Italy, from the land of the Franks, and from all the neighboring lands. They came. The goldsmiths taught his people to make things of gold, and sailors taught them to build ships. Traveling merchants had the king's special protection. He even sent letters and presents to far-away India and Jerusalem.

To sum up Alfred's work: he not only pushed back the Danes and thus saved Anglo-Saxon civilization and Christianity in England, but also under his rule the different English kingdoms accepted one religion, one law, and one language. They began to think of themselves for the first time as one nation.

Choosing Partners

Hear your partner's answers to these questions:

1. Why did Alfred have little chance to learn in his own country?
2. What did Alfred's followers learn from their suffering?

3. What did the treaty between the Danes and the Anglo-Saxons do for England?

4. What were some of the things Alfred did for his people?

5. Sum up Alfred's work in a few words.

Filling in Blanks

Make a list of the words which belong in each of the following blanks. Exchange papers with your partner and correct his paper. The class will help you.

1. The Danes and King Alfred made a ----- together.

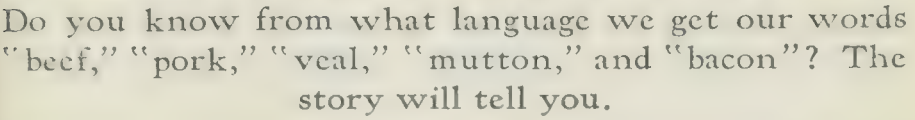
2. The largest city of Alfred's kingdom was -----.

3. Alfred has been given the name -----
-----.

4. The chief officer in each district in the kingdom was the -----.

5. Large stone forts, or -----, were built in places of great danger.

Alfred the Great began the work of uniting England
into one kingdom.



Now let us see what the Northmen in France had been doing in the hundred years since they seized Normandy. They had settled down, learned the French language, and become Christians. They were no longer spoken of as Northmen, but were called Normans. Their part of France had become rich and powerful, and English kings had sometimes fled there for safety.

Disorder in England

285

the nobles and the king were always in trouble. Neither could master the other, but each kept the other weak.

The Northmen attacked the country once more, and for a time a Dane even made himself master of England and united it. But after his death the country fell apart as before. It seemed that no hope of better times was to be found from within. A strong hand was needed, and nowhere in England was such to be found.

At this time the king of England died without a son to become king in his place. So the Witan chose Harold as king, hoping that he might bring about peace and order. It was in the year 1066.

The Norman Conquest of England

When William of Normandy heard the news about Harold he was angry. He claimed that the king who had just died had promised to ask the Witan to name him as the next ruler. The Witan would surely not have done so; but William had at least a good excuse to attack England. He gathered together a great force of soldiers, cut down trees from the forest to build ships, and secured the Pope's blessing on his attempt.

Everything went against the English from the very beginning. Harold had to put down trouble among many of his own people, and then he had to hurry northward to meet an attack of the Northmen.

While he was away William landed his forces in southern England, and Harold had to rush back from the north to attack them. Harold would have liked to wait until William's men had eaten up all the food they had brought with them, but his own army did



The Battle of Hastings as drawn by people who lived at that time

The scene above shows the Normans landing in England. The scene below shows the battle. William's wife, Matilda, had these scenes woven into a tapestry which she ordered made

not have enough supplies to last so long a time. He had to meet the enemy at once.

The two met in the great *Battle of Hastings in the year 1066*. Harold's men were on a hill behind a fence. They fought on foot, packed very closely together. Their weapons were battle-axes.

The Normans fought on horseback; they also had with them many men armed with bows and arrows. Again and again they rushed up the hill, but could not break through the English line. At last William ordered his men to pretend that they were running away. The English broke out of line to run after them; then the Normans turned and attacked fiercely once more.

The English were crowded so closely together that they could not escape the Norman arrows. At last Harold was shot through the eye, the other leaders were killed, and the rest of the English army fled. The country lay open to the Normans.

William then marched upon London, destroying houses and spreading fear among the people as he went. But he wanted to rule not as a *conqueror* but as the king by law; so he forced the Witan to choose him as king, and "they bowed to him for need." (What did they mean when they said that?)

After that William set up his rule slowly but surely all over the island. Those who accepted him as king he treated kindly, but where the people rose against him he left the land "a waste and a ruin for years to come." There was no question but that he deserved the title by which he has always since been known — "William the Conqueror."

Results of William's Conquest of England

Although William was a stern man, he was also a wise and great one. Most of the changes that he made were for the good of the country.

Lands. All the leaders who had fought against him were punished by having to give up their lands. These lands were then divided among William's followers, who rented some of them back to the English. (See the story on page 304 about this method of holding land.)

But all the land was supposed to belong to the king himself. He only allowed his followers to use it, just as they in turn allowed their followers to use it. Every man who thus was given land, no matter from whom he received it, had to promise to be faithful to the king. The result was that the kings of England became strong enough to keep the peace. No longer do we find the country falling to pieces again into districts. England was never again divided. The king was strong enough to hold his own.

The king also kept large parts of country (called forests) for himself for hunting. No one else was allowed to hunt there, for William "loved the tall stags as if he had been their father." No one might cut wood or feed pigs there without paying a sum to the king. It was in such a forest as this that Robin Hood lived.

Laws. And yet William was wise enough to see that there was much good in the old Anglo-Saxon ways. So he kept almost all the old laws, at the same time adding some new ones.

As a result the people of England never lost their old right of helping to govern their own home counties. They never were so cruelly treated or had so few rights as the common people of Europe.

Thus we can see that the king had certain powers and the people had certain powers. The only trouble was to keep each on his own side of the fence. England learned how to do this earlier than any other country, as you will learn in the next story.

William kept up the custom of having national taxes, a national army, and the national courts. He even tried to learn the English language, but he never succeeded. French was the language of most of the nobles, and English the language of the common people.

But although the English never forgot that William was a foreigner and a conqueror, they knew in their hearts that his rule was better for them than the last days of fear and disorder under their own Anglo-Saxon kings.

In order to find out how much tax he should collect, William had a list made of all the lands and all the property in the kingdom. He "sent his men all over England to find out what lands the King possessed, what cattle there were in each county, and how much tax he ought to receive from each. Not an ox or a cow or a pig was passed by." The report was written in a book called the *Domesday Book*. It was the first attempt at a census in modern history.

Buildings. As William brought more and more land under his rule he built castles in all the important towns and filled them with his own soldiers. The Eng-



One of the great castles built by the nobles

lishmen hated these castles because they were signs of the *conquest*, signs that a foreign king now ruled England.

These castles were built of stone rather than of wood, as the Anglo-Saxon manor houses had been. They were simple buildings with square towers at the corners, but they were huge in size. Sometimes the walls were thirty feet thick.

Their arches were round, and their columns very heavy, with simple decorations. Chimneys were used in some of them for the first time in England. The store-rooms were on the first floor of these buildings, and the living and sleeping rooms above. A deep well was dug in the center of the courtyard. And around the outside of the walls was a ditch, usually filled with water.



Tower of London and Tower Bridge

The Normans built such heavy walls and low round towers as these

The castle which was built to protect London later became the famous *Tower of London*. There were castles in the other seaports too, and soon foreign trade grew up again. New churches rose, surrounded by beautiful gardens; and the monasteries once more became centers of learning (see pages 326-327).

Even cooking improved. Our names of different kinds of meat today are Norman names. The word "pig" is an English name; but when the meat is ready to be cooked it is called "pork," and that word is Norman. The same is true of "calf" and "veal," and of "cow" and "beef." The English language today contains many such words which the Englishmen of long ago learned from the Northmen. And from the Nor-

mans the English also learned to dress more richly and beautifully than they had ever done before.

On the whole, though the English hated William as a foreigner and a conqueror they were forced to agree that the government was in better condition than it had been since the time of Alfred. The country was united once and for all. Peace was so secure that it was said "any man might travel over the kingdom with a bosom full of gold, unharmed; and no man dared kill another."

The Normans brought their sharp wits and their quickness of body to be added to the great strength and the independent spirit of the English. The result was good for both. Under the Norman kings England was brought closer to Europe. It no longer stood off alone; it was in the midst of the stream of world activities, and it knew other nations.

But there were so many more of the English than of the French that, as the centuries went by, the Normans became lost in the greater number. They became English, just as the Danes had done before them.

How Well do you Remember?

1. Why was England in a bad condition before William's coming?

2. What excuse did William have for attacking England?

3. What did William do about the land in England?

4. Why was it a good thing for William to keep the Anglo-Saxon laws?

5. Why was the Norman Conquest a good thing for England?

Something to Do

Make up sentences, using these new words which you found in the story.

Battle of Hastings	conquest
1066	William the Conqueror
Domesday Book	

William the Conqueror came into England and firmly united it into one nation.

The Normans soon became mixed with the English.

.....



Can a king do anything that he pleases? The story will tell you that the king of England could not.

.....

ENGLISH KINGS AND THE ENGLISH LAW

William the Conqueror had been, without any question, the master of England. The sons who followed him were not so strong as he, but they were strong enough to keep the great nobles (barons) in order. Together the kings and the people kept the barons from seizing as much power in England as the great nobles of Europe had at the same time.

One of William's sons, in order to get the Great Council to choose him king, made some written promises that he would rule fairly. This paper (charter, it was called) was greatly prized by the English people. The Great Council was the Witan, about which you read on page 272.

England learns a Lesson

Although William the Conqueror and his two sons had kept peace in the land, many Englishmen still sighed for the "good old days" when the lords had each been "little kings" and had obeyed no one. They soon learned that they were mistaken and that they were not happy when every lord did what was good in his own eyes.

The fourth king of the Norman line was weak. He could do nothing with the barons. They built strong castles, from which they rode out through the country

stealing cattle and sheep from the people. These castles had thick walls protected by many towers. The king was not able to capture them. The barons made the country people work for them without pay, and the king could not protect his people.

For seventeen years such things continued. In many places England became a deserted land. During those sad times Englishmen learned that a strong king, even if he ruled sternly, was better than a weak king who could not control his barons. *A strong king was needed.*

Fortunately the next king was such a man. He was known as *Henry II* (Henry the Second). His great task was to bring the barons back under the law. So he tore down the castles, helped by the freemen, who were all ordered to arm themselves.

Henry II divided England once more into districts, and sent his own judges around to the districts to hear important cases in the courts. Because the same judges tried the same kinds of cases all over the country, they spread the same law everywhere. Thus grew up the great *common law* system of England, which was the same for all men and all places.

Then also, King Henry II used the custom of having a group of men decide whether their neighbors were guilty or innocent of wrongdoing. Such a group of men was called a *jury*. The jury system became one of the most highly prized of all the English liberties.

England (and the world) owes a great debt to Henry II. His plan was such a good one that it continued to work by itself, even after Henry had been dead for many years.

The King must obey the Law

By the time that Henry II died English barons had been forced to obey the law for so long a time that never again did they rule their own lands as they pleased. Never again did they carry on private war against the king, as did the nobles in Europe. *The great lords and the people had been forced to obey the law.*

One more step was needed still. The king too should be made to obey the laws of the land before orderly government could be hoped for. He should not be allowed to have power to do exactly as he pleased.

The strong kings could not be forced to make any promises about obeying the laws; but at last a king came to the throne who was so cruel, mean, sinful, and evil-tempered that the churchmen, the nobles, and the common people all united against him. He could get no help from any of them. He was King John.

King John lost the great lands which the earlier kings had held in France. At that time Englishmen thought this was a great loss, but it proved to be a good thing for the country. England had learned the lessons which France could teach her; now it was better for her to separate and to continue to grow in her own way — alone.

John also had a great struggle with the head of the Catholic Church over the question of who should choose the high officers of the Church in England.

We are most interested, however, in John's quarrel with his own barons. As time went on he asked for more and more money to carry on his wars. He seized the castles of his nobles, took their lands away from

them, and made enemies everywhere. Then he ordered the barons to follow him to fight in France. They refused, saying that he had no right to force them to leave their own country. It was not the custom, they said.

Then John tried to make them pay still more money. The barons decided that matters had gone far enough. Ten thousand of them united to force John to make the same promises of good government (a charter) that some of the earlier English kings had promised. If he refused they said they would make war upon him.

This was one of the most important moments in all English history. The king was very angry. He said, "Why do they not go on and ask for the kingdom itself?" But he could do nothing against so many men. At last, after the barons had marched against London, King John met them at Runnymede, close by, and set his seal to the Great Charter of promises (or *Magna Charta*) that they had drawn up. The year was 1215.

This was one of the most important parts of English law. *The King Must Obey the Law!* Not only the common people, not only the barons, but even the king! It took the other countries of Europe five hundred years more before they too reached this point.

The English government continued to grow in power. John's grandson called together the representatives of the people and allowed them to decide what taxes should be gathered. This meeting (or Parliament) was the beginning of representative government in the modern world. It showed how king and people could work together in ruling the land, and it became a model for the world to follow.



King John and the barons

King John is about to put his seal on the Magna Charta. (From a painting by Alfred Herter in the State Capitol of Wisconsin).

Looking Backward

Did you get the most important facts in the story?

1. What great good had been done by William the Conqueror and his sons?
2. What lesson did England learn about weak kings?
3. What three great things did Henry II do?
4. How did the barons force John to sign the Magna Charta?
5. What great lesson was taught by Magna Charta?

Sentences to Finish

The story tells you the facts necessary to finish these sentences:

1. Henry II was the English king who
2. A jury is a group of men who
3. 1215 was the year in which
4. Runnymede was the place where
5. Magna Charta showed that
6. The common law was the custom of
7. John was the English king who
8. A Parliament is a meeting of

William and his sons taught the people that the barons
and the common people must obey the law.

The barons in 1215 taught John that the king also must
obey the law.

Unit Six

How People lived during the Middle Ages

TITLES OF STORIES

	PAGE
1. "No Land without Lord ; No Lord without Land"	303
2. Life in the Castles	309
3. Life among the Serfs	318
4. The Monasteries and their Work	323
5. Town Life	329
6. The End of the Middle Ages and the Birth of a New Age	340



Unit Six

How People lived during the Middle Ages

How do you suppose that men were able to protect their families during the troubled years of the Middle Ages?
The story will tell you.

.....

**"NO LAND WITHOUT LORD; NO LORD
WITHOUT LAND"**

During the time that the Roman Empire was falling to pieces and no policemen or soldiers were left to protect the citizens, everything fell into disorder. Charlemagne secured order for a while; but when his empire was broken up and the Northmen came into the southern land, things went from bad to worse. Every man feared his neighbor, and all were greatly in need of protection. The weak kings could not give it to them.

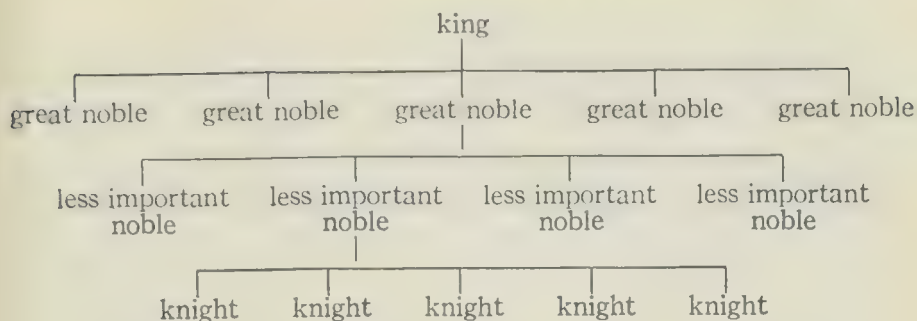
Feudalism Begins

The only thing which the country people who owned small farms could do was to turn for help to the nearest powerful noble. Any man who could gather together a band of soldiers with which to seize the lands he wanted became such a noble. The country people went to their strong neighbor and said: "Neither our property nor our lives are safe. We will turn all our lands and buildings over to you if you will only protect us." They were glad to give up their farms and estates to one of the great lords in return for his promise to protect them from their enemies. The lord was willing, for he liked to own great estates and he liked to fight to protect them. So it came about that the lord gained huge stretches of land, and the people who had owned it before (small farmers) no longer had any.

Of course the lord could not carry on the work for so many acres himself, so he allowed the former owners of the estates to live on them and work them for him. A great lord might have hundreds of such estates (called *fiefs*) which he thus let out to less important nobles.

These less important noblemen in turn gave out part of their lands to still less important nobles under them, until at last the knights (the least of the nobles) held only one castle and one estate.

All the land in western Europe was divided up in this way, even that which belonged to the Church. This system of holding land was called *feudalism*. It might be represented by a drawing like that found at the top of the following page.



The fiefs that were held by the knights and the nobles were not all the same size. Those held by some of the great nobles might be as large as a whole kingdom, while the knights might have only a few hundred acres.

Feudalism as a Form of Government

The granting of a fief from an overlord to an underlord (or *vassal*, as he was called) was a very solemn act. The overlord sat on a high place, surrounded by his followers. The vassal approached, fell upon his knees, put his hands between those of his lord, and promised to serve him honestly and well. Then the overlord gave the vassal a fief to hold for life or as long as he kept his promise. When this vassal died his son had to go through the same act if he wanted to live on the same land that his father had held.

After going through the act and receiving his fief the vassal might go home and repeat the same thing for the men who wished to hold part of his lands; only this time he would be the overlord and they would be the vassals.

Each lord was ruler within his own fief. He was the leader of all his followers in time of war; he kept peace



A vassal promising to serve his lord

This vassal will now return home. There he will be the lord, and other vassals will promise to serve him

among them; he judged cases at law for all his vassals; and he collected taxes from them. But in return for these powers he had to protect his vassals' lives and their lands and property against the attack of any other lord. This was not easy to do; it kept him at war most of the time.

In return for protection the vassal had to fight for his lord a certain number of days out of every year — usually about forty days. He had to furnish his own horses, arms, armor, and supplies, and those of his followers — all of which cost a very great deal.

Besides the vassal had to pay certain sums to his overlord when the lord's oldest son was made a knight,

when his daughter was married, and when the lord himself was captured in battle. These sums were much like our taxes, but they were paid in oxen or horses or sheep or grain instead of in money.

Thus we may see that "every land had its lord," and a man who had no land had no right to be called a lord during the age of feudalism.

Feudalism grew up everywhere in western Europe. It offered peace and safety, which made it possible for the roots of a new civilization to take hold and grow. Since feudalism depended upon the owning of land, it stopped the wandering and the restless feeling that had been a part of life since the barbarian invasions. People settled down once more.

A Class of Serfs Appears

We have learned how the landowners protected themselves during the ages of fighting and disorder by taking an overlord. But what do you suppose happened to the men who had no land to give up to a lord in return for his protection — the workers in the towns, the builders, and the common laborers?

They needed protection too and, still more, they needed food and shelter. So they also went to the lords' estates and asked to be taken in. They had nothing to give except their labor. So they worked on the lord's lands for a certain number of days each week and paid him part of what they raised. In return, the lord allowed them to use some of his lands on which to raise crops. These people were called *serfs*. (See the story on page 318.)

308 How People lived during the Middle Ages

The serfs were bound to the soil for life, that is, they could not move from one manor to another, and their children after them must stay on the same manor. When a fief was granted by an overlord to a different vassal, all the serfs went with it, like the trees and the buildings. They were not slaves; they could not be sold away from the fief. But they were not free.

Many centuries later, after the serfs did become free, they lived as farmers or peasants. The working people on the farms in many countries of Europe today are still called peasants.

Testing the Class

I. First be sure that you can answer these questions yourself.

1. Why were small landowners willing to give up their lands?

2. Why was the lord willing to protect so many vassals?

3. Could the same man be both an overlord and a vassal? Explain.

4. Where did the class of serfs come from?

5. How did serfs differ from slaves?

II. Call upon someone to find the part of the story which tells what the following words mean. He is then to tell the meaning in his own language.

feudalism

vassal

fief

serf

All western Europe became divided up into fiefs under the feudal system.

The overlord promised protection, and the vassal promised his labor.



Have you ever seen pictures of the great castles used during the Middle Ages? How must it have seemed to live in one? The story will tell you.

LIFE IN THE CASTLES

The lord's promise to protect his vassals would have been hard to carry out had it not been for his castle. The castle was a group of buildings, usually placed on a hill or an island. Most of the castles were of stone, and took many years to build. Some of them covered as much as fifteen acres of ground.

How the Castle Looked

The main part of the castle was the great tower, or keep, from which an attack could be fought off. There were many smaller towers also, and open spaces into which cattle and horses could be driven during a battle. Around all these were the high, thick walls, with entrances called *drawbridges*, that could be let down by chains and pulled up again. Along the top of the wall were upright stones behind which archers might stand while shooting down on the enemy. And, to make the castle still harder to capture, there was all around the wall a great ditch, or *moat*, filled with water. The only way to get across the moat was to wait until the drawbridge was let down over it.

Such a castle would not seem to us a very comfortable place to live in. It had no electric lights, no run-



A walled town in France

The whole city is built like one castle

ning water, and no steam heat. The windows were only slits in the thick walls, and the rooms were dark and damp. The walls and floor were of bare stone, or there might be straw or rushes (a kind of reed) scattered on the floor. The stairs were steep and narrow. And the whole castle was often filled with bad smells.

The furniture was simple, mainly tables made of narrow planks, great chests placed along the walls, and huge beds surrounded by cloth curtains to keep out the cold air. Candles were sometimes used to light the castles at night, but few of these were needed, because the family went to bed soon after dark.

The lord did not live all the time in his castle. When the food raised on one estate had been eaten, he would move on to another of his manors and live there for a while. But if he was attacked he hurried back to his castle.

The Lord and his Family

The noble lords of the Middle Ages did not wrap their clothes about them, as did the Greeks and Romans, but put them on as we do. Most of their clothing was made of wool. The men wore long stockings, pointed shoes, a long robe coming about to the knees, and a cape. Their chief decorations were furs, which they cared for even more than they did for jewels.

When they went to war their bodies were protected by heavy *armor* — a shirt made of metal links, or rings, heavy steel plates over the breast, back, shoulders, arms, and legs, and a helmet over the head. They carried shields also. Their weapons were swords, axes, bows and arrows, and long lances, with which they tried to knock or push their enemies from their seats on horseback. One knight in armor could be told from another only by his decorations. Only very strong horses could carry knights in armor.

The mistresses of the castles wore long dresses reaching to the floor. These fitted the figure very tightly indeed. Over this dress was worn another long woollen or silk gown. A belt decorated with gold or jewels was worn about the waist, and a crown of gold or a circle of flowers upon the head. The hair was braided in two braids, one of which hung down over each shoulder.

Styles in dress did not change as they do today. A lady might wear a dress that had been handed down from her mother or even from her grandmother.

There was much food, but it was very plain. Many different kinds of meat were served at each meal and many vegetables, but there were few fruits. Honey was the only sweetening in common use. Wine and beer were the usual liquids drunk.

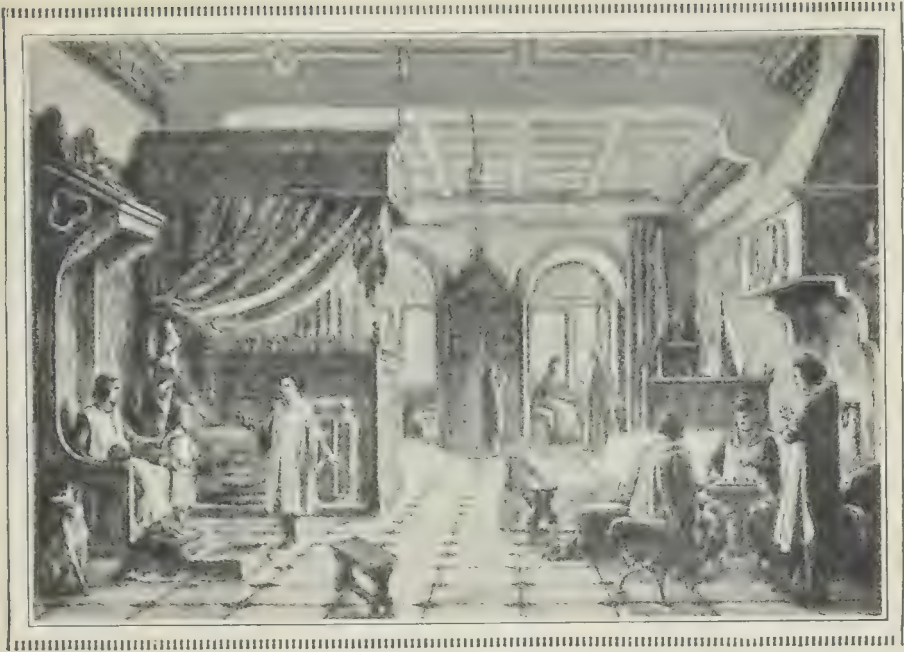
Work and Play

The lord was kept very busy looking after his many fiefs and traveling about from one to another. He not only had to look over the accounts of the things raised, but he had to settle many quarrels among his vassals. He also had to fight in the army of his overlord.

The lady of the castle had to manage all the cleaning, the preparing of the meals, the nursing of the sick, and the sewing, the weaving, and the embroidering not only for her own family but for the Church. We do not wonder that many persons, both men and women, never learned to read or write.

But they found time for many pleasures too. One of the things they liked best to do was to feast; so they often gave great dinners, at which they ate huge amounts of food.

They also were very fond of hunting and would ride as fast as their horses could go after wolves or wild pigs, even though they trampled down the serfs' fields of grain or vegetables. They had birds called *falcons*, which they trained to hunt smaller birds, such as herons,



A bedroom in a castle

Can you explain what each person is doing? (From Davis's *Life on a Mediæval Barony*. Courtesy of Harper & Brothers)

quails, and ducks. The ladies, as well as the men, had their favorite hunting dogs and their falcons.

The nobles played long hours at chess and other indoor games. Whenever a traveler going to a holy place or a merchant and his mule with goods to sell passed by they were delighted. They invited the stranger in and were much disappointed if he would not remain for several days and tell them all the news he had gathered on his journey.

Sometimes a dancing bear with his master, or a band of wandering players, would travel about from castle to castle. They provided almost as good entertainment as might be found at the fairs (see page 334).

Tournaments

The most exciting days in the year, however, were when the nobles held their war games, or *tournaments*. These games were highly prized, for they gave the best training for war.

A great lord would send his men-at-arms all around the countryside, telling the people that a tournament was to be held at a certain time and place and inviting all who wished to take part in the games to attend. When the time arrived a space called the lists was marked off and great preparations were made to entertain hundreds of guests.

Knights came from all directions, bringing their families, their followers, and their horses and armor with them. Most of them lived in gayly decorated tents outside the castle wall.

When the great day came the ladies sat in their tents around the lists and watched the games. First the knights were paired off by twos. Then, in turn, each couple rode to opposite ends of the lists, and the men charged straight at one another in the attempt to push one another from the saddle. One after another these contests between two men continued until all who wished to take part had done so. This kind of exercise was called *justing*.

After the justing came the more dangerous part of the tournament. The knights formed into two large groups on a wide meadow, sometimes as many as forty nobles on each side. Each knight wore the colors given him by his lady. When the trumpet sounded, the

eighty knights on horseback rushed at one another and did their best to throw their enemies. If one was thrown to the ground the other dismounted from his horse and the battle continued on foot, fighting with blunt swords taking the place of the breaking of lances. Many of those who took part were badly hurt, and some were killed, although the lord in charge usually ordered that all fighting should be done with dull weapons.

But the lords and ladies of the Middle Ages were all fond of war, and the sight of blood did not spoil their pleasure in the brave show.

When Knighthood was in Flower

The idea about knights which we have gained so far is that they were a hard-riding, hard-fighting, and hard-drinking group. But we find gentleness also in their lives. The Church helped to make men more gentle and kind, for the men of the Middle Ages were very religious.

Another thing that softened their manners and raised their ideals was a sort of club, or order, called *chivalry*. This was a "fellowship of nobles" with many rules for conduct and high ideas of honor.

Training a knight to enter into the order began when he was a child. When he was still very young he was sent away from home to the castle of an overlord in order to learn courtesy and good manners. At first he was called a *page*, and he waited on the ladies.

When he was older he became a *squire* and served the knights. He cared for their horses and armor and learned the use of weapons, the art of carving and serving at table, and dancing and singing.



Making ready to become a knight

The squire has been watching all night before the altar

At last came the great time when he had proved his bravery and was to enter the order of chivalry as a knight. The night before this took place his arms and armor were placed on the high altar of the church, and he watched and prayed before them from dark until dawn.

When morning came he bathed to show that he was pure in body and mind, and then appeared before his lord. He solemnly promised to speak the truth, to guard the Church, to care for women and the poor, and to right wrongs wherever he found them. Golden spurs were then fastened to his feet, and his lord struck him on the shoulder with the flat side of his sword. When all this had been done, he had become a knight.

Finding your Score

- I. If you can answer all these questions your score is 5. Subtract one for every question you cannot answer.

1. Why were castles necessary?
2. Why do soldiers today not use armor?
3. Why did the serfs dread the hunting parties?
4. Of what value were tournaments?
5. What did chivalry do for the knights?

II. Make a list of words which should appear in the following blanks. Show your list to the teacher. If all your words are right your score is 7.

1. A trial of strength between two armed knights was a -----.
2. A bird trained to catch other birds was a -----.
3. A deep ditch dug around a castle was the -----.
4. An order which young noblemen wished to join was -----.
5. A contest between two groups of knights was a -----.
6. An entrance way let down across the moat was the -----.
7. A covering of steel to protect the body was called -----.

The life of the nobles was rough and rude.

Chivalry helped to give them higher ideals.



Can you imagine how people would live who were neither slaves nor freemen? The story will tell you.

LIFE AMONG THE SERFS

You have already learned that the serfs were neither slaves nor freemen, but were bound to the soil (see page 308). They lived on the *manor*.

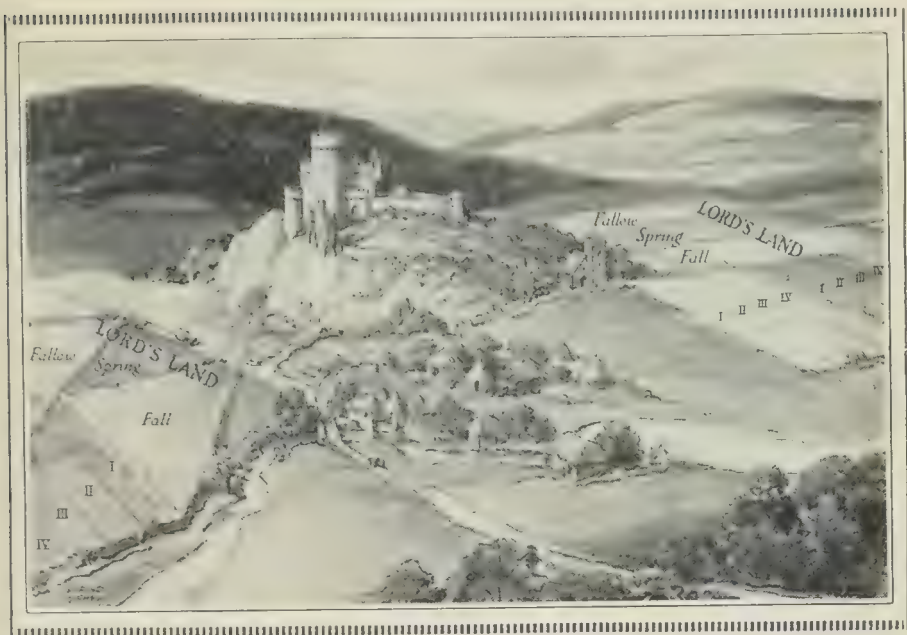
The Manor

Each lord might hold many different manors or he might hold only one. The manors were all somewhat alike, although they might be different in size.

On a hill or rising stretch of land stood the castle or the manor house. The church and the priest's house were close by. At the foot of the hill was a small village in which the serfs lived. There were from a dozen to sixty families of serfs on each manor.

All the land of the manor was divided into three parts: one for spring planting, one for fall planting, and one to lie at rest (or fallow) so that the soil might not be too soon worn out. This system was called the *three-field system*.

If the season were spring, only those lands would be worked which were to be used for the spring planting. From these fields the lord would first select certain strips of land for his own use. His strips had to be plowed and seeded before anyone else's were touched.



A manor in England

The Roman numbers show strips of land worked by the serfs

When harvest time came they had to be reaped before anyone else's. Of course the serfs had to do all this work on the lord's lands.

Then the lord divided the rest of his spring-planting land into strips, and these strips he divided among his serfs. These little farms would look very queer to a farmer today, who is used to a farm which is all in one piece.

The strips on which the serfs were allowed to work were in different places. One man might have a strip here, a strip there, and another strip far away. Thus no serf would have all good land while another had all poor soil. There were no fences between these strips. (See the picture above.)

The serfs were allowed to work on their own lands each week after they had done a certain number of days' work on the lord's land (usually three days a week). But they had to give the lord a part of what they raised on their own strips too. Also they had to do other things for him, such as making roads to and from his castle. And the serf's wife and his daughters had to work in the manor-house kitchen as well as in their own home.

Each manor produced from its own lands almost everything which it needed — food, wood and stone for building, and wool for clothing. The only things that had to be bought from outside were salt, iron, and millstones.

It may seem to us that the serfs had a very hard life, but without the protection of the lords they would probably have been made slaves. As it was, they were safe; they had food and shelter; and they were given the use of land, although they did not own it. Nor could they be sold away from the manor.

Thus you may see that they were much better off than the slaves in the days of the Greeks and the Romans. And as the Middle Ages drew to a close most of the serfs became free.

Life of the Serfs

The serf's cottage was a one-room hut with a roof of straw, earth floor, no windows, and little furniture. The bed was a box, set on the floor and filled with straw and leaves. The table was a board, and the chairs were three-legged stools. There were no chimneys and no



Serfs gathering the harvest

This picture from an old manuscript shows them at work under the direction of one of the lord's men. The priest is gathering his grain, too

ovens in the house. All baking had to be done in the lord's oven. No lights, not even candles, were used. At night the cattle were sheltered under the same roof as the serfs themselves.

Since the serfs could neither read nor write, there was little for them to do after it became dark. They went to bed with the sun and got up with the sun. Few of them ever traveled even as far away as the next manor.

However, they had some pleasures. On holidays they went to the castle or manor house and received the scraps from the lord's table. They were allowed to stand by the side of the road and watch during tournaments and while visitors came or departed. And sometimes the Church presented for them plays based on Bible stories.

Slaves

Slaves were very few in number. They were usually people who had been captured in war. They were put to work within the manor house. They were considered far beneath the serfs.

Getting Ready

I. Get ready to do the exercise below by answering the following questions :

1. What was a manor ?
2. Explain how all the land of the manor was divided.
3. In what way did the lord look out for his own interests first ?
4. Why was the land divided into strips ?
5. Would the serfs have been better off without the lords ?

II. Prepare to give a three-minute speech on one of the two following topics :

- the manor
- the three-field system

The serfs were bound to the soil.
They worked the lord's land and in return were allowed
the use of land for themselves.

.....



Did you ever see a monk or a nun? How was he (or she) dressed? What work do such people do?

.....

THE MONASTERIES AND THEIR WORK

The churchmen of the Middle Ages were of two kinds. One kind worked in the churches as do the priests and ministers of today. Others grew tired of the wicked world and wanted to get as far away from it as possible in order to save their souls.

The Building of Monasteries

These men went out into the open country or even into the forests. There they cleared swamps, cut down the trees, and built great buildings called *monasteries*. Such men were called *monks*. They wore long woolen robes and had part of the head shaved.

The monasteries which they built contained a church, a library, a writing-room, a schoolroom, and many small bare rooms (or cells) for the monks to sleep in. There were also many other buildings near by: a hospital, a carpenter shop, a blacksmith shop, storehouses, bakehouses, cellars, barns, sheep pens, and chicken houses.

Leading from one part of the grounds to the others were many sheltered walks where the monks could read their prayer books or think about religion and the Church.

324 How People lived during the Middle Ages

Farther away from the buildings were the orchards and grapevines, the gardens, fields, and meadows. Thousands of acres of land were owned by monasteries.

The Work of the Monks

Each group of monks had an *abbot* as its head. The members of the group were under strict rules, for they had promised to remain poor all their lives, to obey their officers, and never to marry.

The monks rose very early from their hard beds in the tiny bare cells, attended a church service, had breakfast, and then were told what work each was to do for the day. Part of the time they worked in the fields or the shops, or they made wine, or they built roads, or they cleared the forests. Part of the time they spent in prayer, for they had to pray seven times a day and once during the night.

The monks were the best farmers of the time. They taught the lords of the countryside around them how to grow better crops and how to improve their cattle. They even wrote books on farming.

They grew so many crops that they had their own markets and their own market days. Their goods were so much better than anyone else's that they usually brought the highest prices.

Some of the money that was earned was used in keeping up the hospital of the monastery, for there were no public hospitals in those days. If a traveler or a homeless man fell ill, there was no place where he could be cared for except the monastery. Travelers also used the monastery as a hotel.



A page in a hand-written book

Do you suppose that many people today could make as beautiful a page as this?

Large sums of money were needed to feed the poor and the homeless and to clothe those whose homes had been destroyed by the wars. All these labors, or services, were carried on by the monks.

Services of the Monks to Education

One of the most important things that the monks did for education was their copying of books, or *manuscripts*, as they were called because they were written by hand (*manu*, "hand"; *script*, "written"). Their pens were goose feathers or reeds.

The writing-room of the monastery was always a busy place. Certain of the *brothers* (the name the monks called one another) who were especially skillful spent all their days there. They wrote histories, or chronicles, of what was happening in the world about them. They wrote many sermons and lives of the saints. When they heard of any other monastery having a book which their own did not have, they borrowed it and made a copy of it by hand. In this way the works of many of the Greek and Roman writers were kept alive during the Middle Ages.

Copying a book was usually a year's work. It was done on sheepskin, or *parchment*, as it was called. The work was done with great care. The letters were much more beautifully formed than ours are today. The first letter of each chapter was made very large, was painted in colors and heavy gold, and drawings were made all around it.

Besides the work of copying manuscripts, the monks also kept a school for boys who intended to become

priests or monks. They taught reading, writing, numbers, religion, and music. These schools were usually the only schools in the country for miles about.

We have already learned that during the days of Charlemagne many other schools had been opened in France and Germany, and during the days of Alfred some schools had been opened in England. As a rule these schools were closed after the death of their founders, and education was left almost entirely in the hands of the monasteries during the period of the Middle Ages

A Choosing Exercise

I. Answering these questions will help you to do the exercise below.

1. Why were monasteries built?
2. What promises did a man have to make on becoming a monk?
3. What did the monks do for agriculture?
4. What did they do for charity? for education?

II. Choose the right word and give it when your teacher calls on you.

1. In order to get away from the wicked world, some men built

cathedrals

monasteries

schools

2. A book or paper which is written by hand is a

manuscript

copy

story

3. The head of a monastery was the

Pope

abbot

king

328 How People lived during the Middle Ages

4. Material made of sheepskin and used as writing paper was called

the printing press

papyrus

parchment

5. Men who lived in monasteries were called

monks

priests

hermits

In the monasteries there was much knowledge about
agriculture.

The monks did a great work for education and
for charity.



Have you ever attended a county fair or a state fair? Where do you suppose people of today got their idea of holding such fairs? This story will tell you.

.....

TOWN LIFE

You know that the Teutonic peoples did not like to live in towns or cities; they liked the open country (see page 231). So the old Roman cities fell to ruin after the barbarian invasion and became mere villages.

Hundreds of years went by. Feudalism rose to its greatest power, and still there was no town life. For, of course, the villages of serfs were not towns; they were only a few huts at the foot of a hill.

The Beginning of Towns

But, as time went by, it came about that some of the serfs in the villages were able to do certain tasks better than their neighbors. Some could prepare leather and make it into shoes so skillfully that they made shoes not only for their own families but for their friends. Their friends paid them for such work. Other serfs could carve wooden articles. Others could make pots and dishes. The serfs made these articles in their own houses and then sold them. By exchanging articles with one another a good many of them in time earned enough to buy their freedom from their lords. Thus began the growth of a class of free citizens in the villages.

Then wandering peddlers on horseback or muleback,

330 How People lived during the Middle Ages

and wandering merchants who had to travel in groups because of robbers, were glad to settle down in some of the villages which were well placed at the bends of rivers (such as the Rhine or the Rhone) or at the place where two highways crossed. They were glad to sell goods in their own homes instead of having to travel about all the time. Thus, slowly through the years new towns grew up.

These settlements were called *burgs*, and the townspeople were therefore called *burghers*. They soon found it necessary to build walls around their towns in order to protect themselves. On the walls were watchmen to warn the town of the approach of danger.

In time the lord who owned the land on which the village stood would be almost sure to want money for some purpose — to go traveling to the Far East, to make war on a neighbor, or to be able to live at the king's court. So he would sell to some of the towns the rights of self-government.

These rights were carefully written down in a *charter*, which was guarded as the most valuable thing in the town. The chief rights given to the citizens of the town were electing their own officers, gathering their own taxes, and holding their own courts at law. In return the townspeople would give the lord a large sum of money. If the lord changed his mind afterwards and tried to collect the feudal taxes as before, the people in the town brought out the charter to show to him.

Not all the townspeople could take part in the government of the city; only the richer burghers had any rights. Poor people were not even allowed to buy land

inside the city walls. Many of these poor people had been serfs. The custom was that runaway serfs should be given their freedom if they could live in a town for a year and a day without their lord's finding them.

None of these towns was large. A place of five thousand people was considered a very large city.

The Appearance of a Town of the Middle Ages

To build a long wall cost a great deal of money, so the houses were crowded together within the city wall as tightly as possible. Many of them were five or six stories high. They were built up directly from the street, with no front yard. The upper stories came out over the lower stories, so that in many cases people in the third or fourth story of a house on one side of the street could almost shake hands with the people in the third or fourth story of the house across the street.

The streets, of course, were very narrow and dark. They were not paved, and most of the time they were thick with mud and refuse. The burghers threw dirty water and garbage into the streets. The only street cleaners were the pigs and the birds and the rain. Passers-by were lucky if they escaped being wet by scrubbing water thrown out of some window or doorway. And disease was very common.

At night the streets were not lighted. Because there were so many robbers the burghers covered their windows with thick wooden planks or with iron bars and fastened their doors with locks and heavy chains.

The only beautiful spots in the city were the cathedrals and some of the business houses (see page 333).



A town of the Middle Ages

Can you trace the wall of the town from one side of the picture to the other?

The Growth of Business and Trade

Most of the workers in the same craft, or business, lived on the same street. There was a street for the weavers; another for carpenters; another for goldsmiths or blacksmiths; another for pottery makers; another for harness makers; and so on.

These men united to form clubs, or unions, called *craft guilds*. The guilds decided what the wages of their members should be and how long the men should work each day. They punished any workman who was careless in making articles or who used poor materials.

As a result the goods made by the guilds were usually of a very high quality and would wear well. Many of them were very beautiful.

A boy had to go through a long period of training in order to learn a craft and become a member of the guild. He was put to work in the home of a master craftsman (for none of the work in the Middle Ages was done in factories) and for years was carefully taught all the tasks he would have to know how to do when he should be in business for himself. When the boy was grown up he had to make a complete article himself (his "masterpiece") and take an examination on his work from a member of the guild. If his work was good enough he became a *master craftsman* and could set up a shop of his own.

The merchants also had a guild. This was called a *merchant guild*. They made rules for carrying on trade, just as the craft guild made rules about making goods.

In towns where the guilds were very strong they built beautiful houses or halls for themselves, such as the Cloth Hall of Bruges.

Thus toward the end of the Middle Ages a class of merchants and craftsmen grew up who were neither as badly off as the serfs nor as well off as the nobles. They were the beginning of the great *middle class* of people, which today is very powerful.

Markets. A stranger might be surprised, on walking through the crowded streets of a town of the Middle Ages, to come at last to a large open space, sometimes paved with stone, in front of the church. This was the *market*. On Thursdays (or some other certain day in

334 How People lived during the Middle Ages

the week) all the people for miles about who had goods to sell would bring them in to the market. Along one side would be stands or open sheds full of mountains of cheese; on another side great heaps of butter; in other sheds were grains of all kinds and vegetables from the gardens. In one place were piles of wood; in a large fenced-in space were cattle and horses.

Craftsmen also would show their goods in the market — shoes and boots, pots and jars, harnesses, carved wooden wares, fine horseshoes, suits of clothing, furniture, woolen blankets, and so on.

The owners of all these articles called out their goods at the top of their voices and tried to make people want to buy. Townspeople from all parts of the city made their way about the stands, buying their supplies for the week and stopping to visit with one another. Market day was a gay and lively scene and one which the townspeople loved.

Fairs. Two or three times a year in certain noted cities there was a scene much like that on market day in the towns, except that it was much larger and lasted longer — perhaps as long as a month. This was the *fair*.

Weeks beforehand great halls were built for the goods, with spaces like streets between the stands. Not only were the usual goods found there, but linen and woolen cloth from the Low Countries (now called Holland and Belgium), leather and steel goods from Spain, furs from Russia, fine gold and silver articles from English goldsmiths and Italian artists, and even rugs, spices, and drugs from the Far East, together with silk and cotton cloth.



A fair in the Middle Ages

How many kinds of goods do you see for sale?

Not only the townspeople came to the fair and people from the countryside near, but merchants and traders from distant places. At the fair they bought supplies, which they carried on horseback or muleback to sell again in the smaller towns from which they had come. Great nobles and even kings came also, to buy for themselves the fine goods which would not be seen in those places again until the next fair.

Each morning a bell rang to open the fair, and again each evening it rang to close it. At the end of a month the stands and sheds were taken down, and the town went back to its quiet life again until the next fair season arrived.

The Cathedrals

But proud of their markets and fairs though the burghers might be, if you asked them what was the greatest thing in their town they would answer without doubt, "Our cathedral."

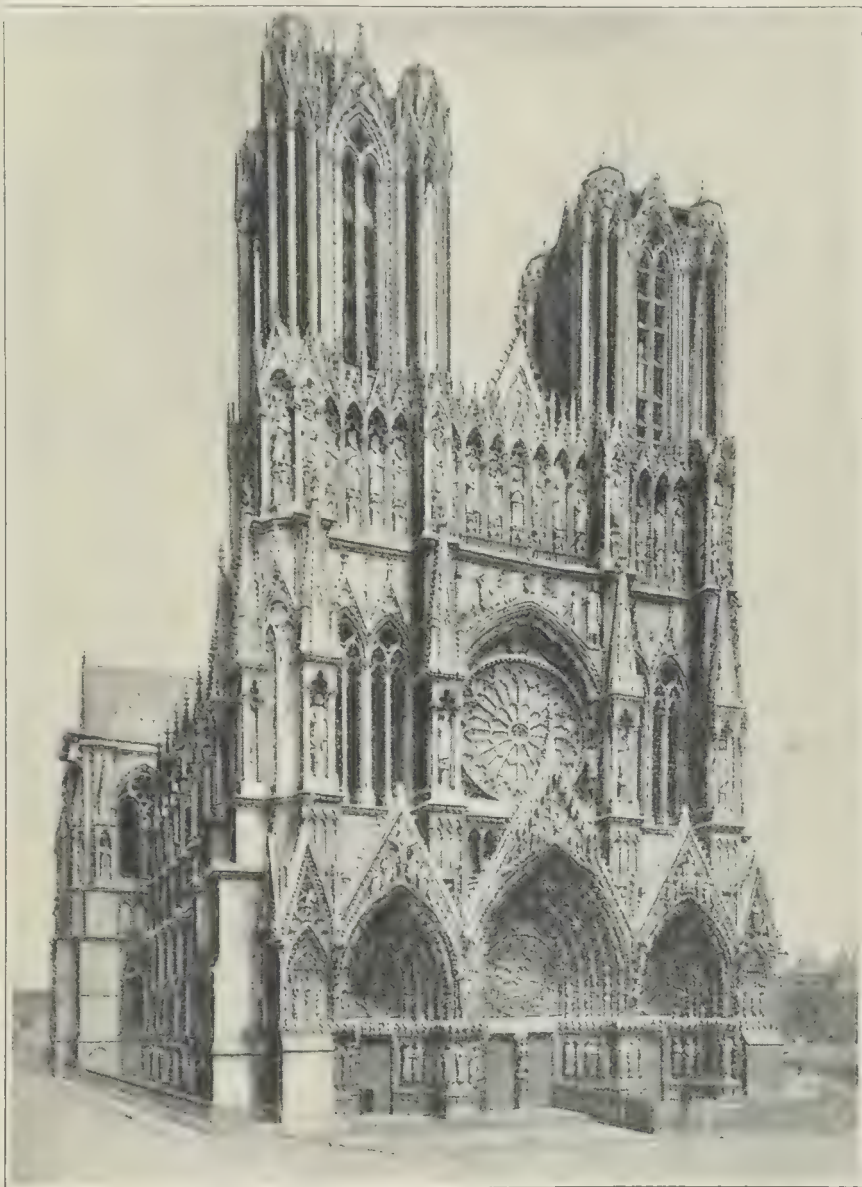
From any part of the town this great church could be seen. From the mud and the meanness about it, it rose toward heaven. Inside its grounds were the church itself, the bishop's house and garden, a school, a library, and homes for the other priests.

The cathedral was usually built of stone and was huge in size. Its pointed spire (or steeple), its great towers, its thick heavy walls, all gave the same feeling of power and strength.

The cathedral was usually built in the form of a cross, with a long aisle in the center and shorter aisles at the sides. At one end was the high altar, splendid with gold and paintings and statues and burning candles. At the other end were the great entrance doors, deeply carved, above which shone the beautiful stained-glass *rose window*. When the sunlight struck this great window the dim interior of the cathedral glowed with all the colors of the rainbow.

Statues were everywhere; and all the pulpits, altars, and railings were lovingly carved by hand by workmen who believed that God could see even the darkest and most hidden places. Sculptors, painters, jewelers, all used their art to His glory.

In some of the open spaces along the aisles were the tombs of great lords and ladies, and high up on the



Rheims Cathedral

This was one of the most beautiful cathedrals in Europe

338 How People lived during the Middle Ages

towers and along the roof were little figures of queer beasts or odd-looking human figures.

Usually a service was going on before one of the many altars, for there were five regular services on week days in the cathedral and nine on Sundays.

As a townsman entered at the doorway he left the noise and the troubles of the world behind. Inside, great open spaces met his eyes, for there were no chairs or benches as in our churches. His eyes were led farther and farther upward by the long lines of windows and columns and roof; and when he saw the rich shadows cast by the colored-glass windows and heard the deep music of the huge organ, he must have felt that he was in the very presence of God.

To build such a great building was the work of centuries. The men who began it seldom lived long enough to see even one part finished. The whole countryside joined in the task; some people even made journeys to Italy to bring back colored marble for the columns. But people were glad to give both labor and money to help build their cathedral.

The older cathedrals had used round arches and lower lines. This style was called *Romanesque*, because it was founded on the ideas of the Romans. But later in the Middle Ages the pointed arches and grouped columns that were called the *Gothic* style of building were more used. Such architecture (style of building) was the greatest gift of the Middle Ages.

Today most of the castles and monasteries have fallen into ruin; the villages have disappeared into the forgotten past; the towns have completely changed;

but the cathedrals remain — an eternal proof of the faith which men of the Middle Ages held in the living God.

Some Things to Explain

1. How did the villages grow into towns?
2. How did some of the towns secure the right of self-government?
3. Why were the buildings crowded so closely together?
4. What rules did the guilds make for their members?
5. How did the fairs differ from the markets?

Serving as Judge

Each person will make up sentences containing these words. Those whose sentences are right may judge the sentences of their neighbors.

burgher
middle class
charter

guild
market
Gothic architecture

cathedral
fair

The growth of business and trade made town life possible.

Many of the towns earned the right to manage their own affairs.

.....



We say that we are living today in "modern" times. When did modern history begin? The story will tell you.

.....

THE END OF THE MIDDLE AGES AND THE BIRTH OF A NEW AGE

In our story about the towns of the Middle Ages we learned that the feudal nobles were losing their power and having to part with some of their rights. Towns were growing up, and the middle class was becoming wealthy and powerful. Its members were chiefly engaged in business. This was about the year 1200. Then slowly the serfs were freed. As the feudal nobles lost in power the kings gained in power. The old signs of life under feudalism were disappearing. A new age was dawning.

The Rebirth of the Spirit of the Ancients

During the Middle Ages men had been more interested in religion than in anything else. They thought more about the next world than about this one. They had been used to doing and thinking what their overlords and the Church directed them to do and think.

But as the twelfth and thirteenth centuries passed by they began to turn away from the thoughts of the Middle Ages, to take an interest in this world rather than to be interested only in the life after death, and they began to ask "Why?" or "What caused it?" in regard to everything they saw.



A bedroom in the house of a rich Italian

Notice the beautiful furnishings



The dining hall of a rich Italian

Can you see that the owner was interested in art?

342 How People lived during the Middle Ages

These questions could not be answered by any of them — not even by the churchmen; for, as we already know, learning had almost died out centuries earlier. So the searchers for truth began to examine the writings of the ancient Greeks to find out how they had answered the same questions. The Greeks had been great travelers, great questioners, great explainers; they had tried their best to solve the problems which nature presented to them.

The ideas of the Greeks satisfied these men at the beginning of the *modern* age. They became so much interested in Greek thought that they learned the Greek and Latin languages. They made statues like those of the Greeks. They painted pictures in which the figures were natural. They went back to nature as a model.

This great interest in the ancient learning of the Greeks and the Romans was called the *Renaissance*, which means the rebirth.

The New Spirit of the Renaissance

But the spirit of asking about the why and the wherefore of things was not to be satisfied with merely copying what other nations had done. Men wanted to strike out along new lines, to think new thoughts, and to live gloriously.

This restless desire for improvement caused changes in many ways. We have already seen that great changes in government took place. The kings became very strong, and with them the nations. The nobles and the rulers of smaller divisions of land lost their great power.

Scientists also began to look into the secrets of nature



The kind of painting that Renaissance artists loved

The scene shows the crowning of the Virgin. Note the many figures and the great amount of decoration. (From a painting by Fra Angelico)

and to make most surprising discoveries, such as that the earth moves on its axis and that the earth is only one of many heavenly bodies which move about the sun. How new and how strange these truths seemed! Everything seemed to be turned upside down.

The people of the Renaissance went still further, for they were interested in helping each person to do those things which he could do unusually well. Some of them

344 How People lived during the Middle Ages

turned to literature and wrote noble stories and poems. Some turned to art, and their "Golden Age" soon produced painters and sculptors such as Raphael, Michelangelo, Titian, and others whom the world today cannot equal. Probably you have seen copies of pictures painted by some of these artists.

The same spirit led naturally to many new inventions, and the inventions led in turn to more surprising discoveries. But that is another story! How interesting and exciting it must have been to live in the days of the Renaissance. By the year 1500 so many changes had taken place that *modern history* had begun.

Getting Ready

Answering these questions will help you to write your paragraph.

1. What changes in government took place at the beginning of the modern age?
2. How did the thought of the Middle Ages differ from that of the modern age?
3. Why did people become so greatly interested in the writings of the Greeks?
4. Why did the Renaissance lead to new inventions?

A Written Paragraph

Write a short paragraph telling what you know about the importance of the Renaissance.

The Renaissance was a rebirth of interest in ancient learning.

Ask your teacher to tell you what the word "heir"
means.

You have finished reading the story of *How Our Civilization Began*. You have been watching the progress of 6500 years. During that time millions of people in many lands have been struggling to make perfect their gifts to the world. These gifts cost them pain and suffering. They were not easily found nor easily kept after they had once been found.

And yet, little by little, men continued to search out ways of making life easier and more pleasant. Your study of history in later years will tell you about their efforts in the period which followed the Middle Ages.

Now, do you understand what is meant by the following sentence?

You are the heir of all the ages.

Appendix

Content Organization — Teachers' Guide

To assist teachers in finding for each story the technique as given in the author's *Learning and Teaching History in the Middle Grades*, the following outline has been drawn up. The pages in this book appear in the first column, and those in the teachers' book (*Learning and Teaching*) relating to the same story, in the second column.

Unit One

Man's Earliest Discoveries are Made

	THIS BOOK	L. & T.
1. Man begins his Climb	5-17	479-485
2. Two Great Discoveries change Ways of Living	18-28	485-490
3. The End of the Stone Ages	29-39	490-495
4. Making Ready for Civilization	40-47	495-500
Unit Tests		500-504

Unit Two

Men learn to live in Great Cities and Nations

1. Egypt learns the Arts of Building and City-Living	51-73	504-511
2. Empires rise and fall in the Land of the Two Rivers	74-93	512-517
3. Phoenician City-Kingdoms spread the Ideas gained from Others	94-103	518-522
4. The Hebrew Idea of One God	104-110	522-527
Unit Tests		527-529

Unit Three

The Greeks teach the World about Freedom

1. The Greeks move into their Land	113-121	530-534
2. The City-States: Athens and Sparta	122-134	535-539
3. The First Contest of the West with the East	135-140	540-544
4. Athens in its Days of Glory	141-151	544-549
5. The Downfall of the Greek City-States	152-160	549-553
Unit Tests		554-557

Appendix

Unit Four

The Romans teach the World about Law

	THIS BOOK	L. & T.
1. The Beginning of Rome as a City-State	163-170	557-562
2. Rome spreads her Power through Italy	171-180	562-566
3. Rome becomes Ruler of the Mediterranean World	181-191	567-572
4. "The Grandeur that was Rome"	192-213	572-578
5. The Growth of the Christian Church	214-221	579-583
Unit Tests		583-587

Unit Five

A New Civilization takes Form during the Middle Ages

1. The End of the Roman World	225-230	588-594
2. The Dark Ages	231-236	
3. Charlemagne as a Man of War	237-245	594-599
4. Charlemagne as a Man of Peace	246-254	
5. The Northmen make Changes in Europe	255-260	600-605
6. The Norse Discovery of America	261-267	
7. Teutonic Tribes enter England	268-274	605-609
8. Good King Alfred saves England	275-284	609-613
9. The Last Conquest of England	285-294	613-618
10. English Kings and the English Law	295-300	618-622
Unit Tests		622-626

Unit Six

How People lived during the Middle Ages

1. "No Land without Lord; No Lord without Land"	303-308	627-631
2. Life in the Castles	309-317	631-636
3. Life among the Serfs	318-322	636-639
4. The Monasteries and their Work	323-328	639-643
5. Town Life	329-339	643-647
6. The End of the Middle Ages and the Birth of a New Age	340-344	647-651
Unit Tests		652-654

Index and Pronouncing Vocabulary

KEY. făt, fâte, necklăce, ârm, âsk, sofă; mět, mēte, ênough, hēr, novčl; ít, ice; nôt, nôte, ôbey, hôrse, anchqr; ûp, ūse, ûnite, fûr, stirrup; fôot, fôod; oi as in oil; ou as in out; iŋk; bathe; natŭre.

- Aachen (ă'ken), 248
 Abbot, 324, 327
 Accounts, business, 44-45, 58, 67, 89, 101
 Acropolis (ă kröp'ô līs), 141, 143, 145, 151
 A. D., 233
 Aegean (ê jē'an) Sea, 114, 121, 122, 143
 Aeneas (ê nē'as), 164, 166, 169
 Aeneid (ê nē'id), 164, 166
 Africa, primitive man in, 22; Nile in, 52; coasts of, 98, 99; relation to Asia, 104, 110, 181; relation to Europe, 126, 181, 183; and the barbarians, 229; and the Mohammedans, 238
 Age of Metals. *See* Metal Age
 Ages, Stone. *See* Stone Age
 Agriculture, in primitive times, 24-25, 28; along the Nile, 52, 58; along the Tigris and Euphrates, 74, 75; of Phoenicia, 96; of Greeks, 122, 124, 126; in Italy, 163, 168, 172, 186; in Middle Ages, 318-319
 Alexander (ăl ěg zăn'dēr), 155-160
 Alexandria (ăl ěg zăn'drī ă), 158, 160, 210
 Alfred, King, 275-284, 285, 327
 Alphabet, 100-103, 108, 120, 148
 Alps Mountains, 182
 Amazons, 118
 Amber, 98
 Amenhotep (ăm ěn hō'těp) III, 64
 America, discovery of, by the Northmen, 261-267
 Amos (ă'mus), 106
 Amphitheater (ăm fī thē'ă tēr), 196, 200, 201, 213
 Amusements, Greek, 130, 144, 146; Roman, 196, 198, 201; of the Anglo-Saxons, 271; of the feudal lords, 312-315
Anglo-Saxon Chronicle (ăn'glō săk'sun krôn'ī k'l), 282
 Anglo-Saxons, enter England, 268-272; and the Northmen, 273-280; life among, 280-284; and the Normans, 290, 291
 Animals, in primitive times, 5, 6, 11, 13-14; domestication of, 19-23; carvings of, 79, 80, 82-83, 84-85, 89; study of,

- 148; sacrifices, 176; in the "games," 196. *See also animals by name*
- Aphrodite (ăf rô dī'tê), 116
- Apollo (ă pŏl'ō), 116
- Apples, golden, 118
- Aqueducts (ăk'wê dŭkts), 202, 204, 213
- Arabian Nights*, 251
- Arabs (ăr'ăbz), 71, 86, 102, 110
- Arch, 88, 201, 205, 206
- Arch of Constantine, 202
- Archeology (ăr kê ōl'ō jī), discoveries of, 9-10, 16, 25, 41, 67, 105, 200
- Architecture (ăr'kī tēk tŭr), Norman, 290-291; Gothic, 338, 339. *See Buildings*
- Aristotle (ăr ĩs tŏt'l), 150
- Arithmetic, of the Egyptians, 66; of the Land of Two Rivers, 90-91; of the Greeks, 150, 151; of the Romans, 212, 213
- Armor, 183
- Arms. *See Weapons*
- Arrow, 32, 75
- Art, of primitive men, 14-15, 30; of Egypt, 57, 63-67; of Assyria and Babylonia, 80, 82, 88-89; of Phoenicia, 96-97; of Greece, 126, 143-146, 151; of Rome, 200-202, 208-212, 213; in the Dark Ages, 232; in the cathedrals, 336; of the Renaissance, 344. *See also Painting, Carving, Literature, Music*
- Arthur, King, 269, 274
- Asia, 22, 104, 110, 135, 136, 138-139, 156, 183
- Asia Minor, 114, 121, 135, 140, 184
- Assembly, Greek, 128, 130; Roman, 177; in Charlemagne's time, 252. *See also Witan*
- Assimilation (ă sĭm'ĩ lă'shun), of conquerors, 80, 84, 192; of ideas, 95, 97, 99-100, 101-102, 104, 110, 114, 158, 164, 188, 192, 216
- Assyria (ă sĭr'ĩ ă), map, 55; conqueror of Egypt, 71, 94; rise to power, 79-80, 85-86, 102, 106, 114, 192; character of, 80-82, 97; fall of, 82-84, 135; trade with Phoenicia, 97, 99
- Athena (ă thē'nă), 116, 141, 143, 175
- Athens (ăth'ēnz), commerce, 126; training of children, 127; women of, 128; homes, 128; life of men, 128-130; in Persian Wars, 136-139; buildings, 141-143; art, 143-144; literature, 144-146; science, 146-150; philosophy, 150
- Athletes (ăth'lēts), Greek, 130-133; modern, 133
- Atlantic Ocean, 98, 103
- Augustus (ô gŭs'tŭs). *See Caesar*
- Ax, 13, 32, 40, 41
- Babylon (băb'ĩ lŏn), 76, 78, 85-86, 104, 106, 156
- Babylonia (băb ĩ lŏ'nĩ ă), writ-

- ing of, 46; map, 55; growth of, 75; rulers, 75-76; business in, 76-78, 99; conquered by Assyria, 78-80, 192; revival of, 84-86, 102, 106, 114; civilization of, 86-92, 97, 104, 200, 202; fall, 109, 135, 156
- Bagdad (băg'dăd), 251
- Balances (weighing), 34, 179
- Balkan (bôl'kă) Peninsula, 229
- Baltic (bôl'tik) Sea, 256
- Banks, 76
- Banquet (băn'kwët), 128, 131, 150
- Barbarians (bär bā'rĭ ănz), 187; and the Romans, 228-230, 268-269; and the destruction of civilization, 231-236, 307, 329; and learning, 246, 250
- Barley, 24
- Barter, 32-34, 39
- Basket-making, 29, 30
- Baths (rooms and buildings), 192, 194-196, 200-201, 213
- Battleground, 94, 102
- B. C., 18, 28
- Bears, 11
- Belgium and trade, 334
- Bells, 219
- Bible, stories in, 86; writing of, 108-109; of the Greeks, 119-120; handwritten, 250; and Middle Ages, 321
- Bishop, 216, 221
- Black Dragon*, 256
- "Black Raven," 273
- Black Sea, 122, 123, 126
- Boats. *See* Ships
- Books, 250. *See also* Libraries
- Bow and arrow, 18, 75
- Boxing, 124, 128, 135
- Brain of man, 6, 10, 23
- Brain-workers, first, 57
- "Bread and games," 198, 213
- Bricks, 25, 58, 74, 79, 80, 86, 89-90, 100, 190, 205
- Bridge, 104, 110, 138, 205-206
- Britain (brĭt'n), 188
- British, 71
- British Isles, 98, 225; and the barbarians, 229, 259
- Britons (brĭt'ŭns), 268, 269-271, 274, 275
- Bronze, 41, 47, 57, 116, 121, 143
- Bronze Age, 41, 47
- Buildings, materials, 25; among primitive peoples, 38; of the Egyptians, 57, 58, 63-66, 71; of Babylonians and Assyrians, 74, 84, 85, 86-88; of Hebrews, 105; of Greeks, 128, 141-143; of Rome, 167, 190, 200-206. *See also* Houses, Temples, Palaces
- Bulls, 82, 118
- Burgher (bŭr'gĕr), 330, 331, 336, 339
- Burgs, 280, 330
- Business, among primitive men, 44-45; in Egypt, 58; in Land of Two Rivers, 76-78, 89, 90, 91; among Phoenicians, 98-100, 103; of the Greeks, 128, 130, 152; among the Romans, 198

- Caesar, Julius (jōōl'yūs sē'zār), 188, 190-191, 211, 212; Augustus or Octavian, 188-191, 214, 220
- Calendar, 188, 212. *See also* Time-telling
- Camels, 76, 94
- Camps, Rōman, 184
- Canals, in Egypt, 52, 54; in Land of Two Rivers, 75; Charlemagne's, 249
- Candles, 280, 310, 336
- Canoe, 13
- Capital city, 54, 105, 184, 216; Charlemagne's, 246, 248; Alfred's, 280
- Capitol (U.S.), 201
- Capitularies (kə pīt'û lě rīz), 252
- Carpets, 198
- Cart, 23
- Carthage (kär'thāj), 99, 181-183, 190
- Carving and sculpture, among primitive men, 14-15, 30; in Egypt, 57, 63, 64, 67; in Assyria and Babylonia, 79, 80, 82, 88, 89; of Phoenicians, 98, 99; of Greeks, 132, 137, 141-144, 208; of Romans, 202, 208, 210. *See also* Statues
- Castles, life in, 309-317; ruins of, 338
- Catacombs (kăt'ā kōmz), 218, 221
- Cathedral (kə thē'drəl), 330, 336-338
- Cattle, 5, 8, 20, 23, 24, 25, 26, 34, 122, 164, 171
- Cave Bear, 44-45
- Cave dwellers, 8-10; use of fire by, 11; art of, 14; and animals, 20
- Cedars, 96
- Century (term), 105, 110
- Chaldea (kāl dē'ā) and Chaldeans, 84-86
- Channel, English, 278
- Chariots, 79, 85, 116, 156, 196
- Charlemagne (shär'lē măn), as a man of war, 237-245, 269; as a man of peace, 246-254, 271, 276, 327; and the Northmen, 255
- Charter, 295, 298, 330, 339. *See also* Magna Charta
- Chief of the tribe, 26, 28, 36
- Children, Greek, 124-125, 127, 139; Roman, 166, 172-174
- China, 96, 98
- Chinese, 46
- Chiton (kī'ton), 116
- Chivalry (shīv'al rī), 315-317
- Christians and Christianity, plan of churches, 202; beginning of the church, 215-216; in the Roman Empire, 216-220; and the barbarians, 234-235, 242, 243; and the Mohammedans, 238; and the Northmen, 263, 270, 285; and the Anglo-Saxons, 270, 273, 283
- Chronicles (krōn'ī k'ls), 326. *See also* Anglo-Saxon Chronicle
- Church, Jewish, 107; Christian, 202, 214-221; and the bar-

- barians, 234-235; and the Franks, 240-241, 244; and chivalry, 315-316; and the serfs, 321
- Church of England, 297
- Cicero (sĭs'ĕ rō), 210, 212, 213
- Cincinnatus (sĭn sĭ nā'tŭs), 168, 170
- Circus, 196, 200, 201, 213
- Circus Maximus (măk'sĭ mŭs), 201
- Citizens, of Egypt, 54-60; of Land of Two Rivers, 75; of Greece, 123, 127-128, 130, 144, 152-153, 159, 160; of Rome, 168, 170, 171, 174, 177-179, 184, 185, 186, 191, 226; free, 329
- City of the Seven Hills, 164
- City-kingdoms, in Land of Two Rivers, 75, 76, 80, 85-86; of Phoenicia, 96; of Palestine, 109
- City-living, in Egypt, 52, 54, 58, 71, 73; in Land of Two Rivers, 75, 79, 85; in Phoenicia, 96, 97; in Palestine, 105-106; in Greece, 122-123, 127-128, 139, 141, 153; in Alexander's empire, 156-159; in Rome, 186
- City-states, of Greece, 123-134, 136, 138, 139, 152-154, 159; of Rome, 169, 170, 177, 179. *See also* Sparta, Athens
- Civic pride, 26, 122-123, 128, 130, 141, 143
- Civilization, steps taken by primitive man, 10, 12, 13, 16, 18, 24, 29, 30; advanced by metals, 40-42; advanced by writing, 43-47; steps taken in Egypt, 51-52, 60, 63-69; advance in Land of Two Rivers, 76, 80, 86-91; spread by Phoenicians, 98; of Hebrews, 104; advanced by Greeks, 114, 141-150; spread by Alexander, 156-159; learned by Romans, 172, 192; of the Carthaginians, 181; spread by Romans, 188, 189, 192, 200-213; influenced by Christianity, 216, 220
- Claws as ornaments, 11
- Clay, used for pottery, 29-30, 126, 128; used for writing, 90
- Clocks. *See* Time-telling
- Cloth Hall of Bruges, 333
- Clothing, of primitive man, 11, 30-31; in Egypt, 56, 58, 63; in Babylonia, 89; of Hebrews, 105; of Greeks, 116; of Persian army, 138; of Romans, 174, 194, 198. *See* Dress
- Code of Hammurapi, 75-78
- Code of Justinian. *See* Justinian Code
- Coffin, 69
- Coins, 42, 126, 207
- Colonies, Phoenician, 98-99; Greek, 122, 134; Roman, 171, 179; Norse, 258-259, 261-262
- Colosseum (kŏl ɔ sĕ'ŭm), 201, 213. *See also* Amphitheater

354 Index and Pronouncing Vocabulary

- Columns, used by Egyptians, 65, 67; used by Greeks, 143; used by Romans, 201, 202
- Commerce, of the Phoenicians, 96-100; of the Greeks, 126; of the Romans, 198. *See also* Trade
- Common law, 296, 300
- Communication, 43-47, 76, 79, 89-91, 100-102, 136. *See also* Language, Records, Writing, Runners, Trade
- Concrete, 204, 205
- Conquest, 285-294
- Constantine (kõn'stān tīn), 202, 218-219, 221
- Constantinople (kõn'stān tī-nō'p'l), 210; and the Eastern Empire, 230, 244; trade of, 256
- Cooking, 12, 29
- Coöperation, among primitive people, 16-17, 26, 28, 36, 38; in Egypt, 52, 54; among Greeks, 114, 123, 141, 153, 154; in Roman world, 169, 171
- Copper, weapons of, 40-41; sources of supplies, 52, 69, 101; as a commodity, 57, 98; money of, 78
- Cornelia (kôr nē'li ā), 178
- Coronation (kõr ò nā'shun), 244
- Council, Great, 295
- Count, 242, 252-253
- Counting, 16, 66, 91
- Court (= courtyard), 128, 192, 194
- Court, of law, 128, 194, 200, 202, 272, 296, 306; of rulers 194, 242, 247, 250, 251, 275
- Craftsmen. *See* Guild
- Crete (krēt), 114
- Cruelty of Assyrians, 80, 82
- Cuneiform (kû nē'ī fōrm), 77, 90
- Daggers, 32
- Danelaw (dān'lô), 279
- Danes, 273-274, 275-280, 283, 286, 293
- Danube River, 249
- Dark Ages, 231-236
- Dates, 76, 126
- David, 105, 110
- Dead, burial of, among primitive men, 14, 38; among Egyptians, 57, 62-63, 68-69; among Babylonians, 92; among Romans, 218
- Decorations, of primitive men, 11, 34; of metal, 40, 41; of Egypt, 56; of Land of Two Rivers, 82, 89; of Phoenicia, 96; of Greeks, 126, 143-144; of Romans, 200, 202
- Democracy (dē mōk'rā sī), lacking in ancient world, 96, 113; born in Greece, 114, 123; weakness of, 153-154
- Demosthenes (dē mōs'thē nēz), 154, 160
- Denmark, 255
- Dentistry, 212
- Deserts, of Egypt, 52, 63, 94; of Land of Two Rivers, 74, 94, 96, 104, 105
- Design, 97

- Dictionaries, 90
- Discovery, of the use of fire, 12;
of time-telling, 16; of use of
the wheel, 23; spread by
group life, 26; of earth's
shape, 146; of eclipses, 146
- Discus (dĭs'kʌs), 128, 130, 132
- Diseases. *See* Medicine
- Division of labor, 34, 38, 39
- Dneiper (nē'pēr) River, 256
- Dogs, 20, 21, 22, 23
- Dome, 201, 213
- Domesday (dōmz'dā) Book, 290,
294
- Domestication, of animals, 19–
23, 28; of plants, 24–25, 28
- Donkeys, 76, 94
- "Dooms," 282
- "Dragon, The Golden," 279
- Drains, 167, 205
- Drawbridge, 309
- Dress, of Charlemagne, 239;
of the Northmen, 256; of the
Middle Ages, 310–311
- Dugout, 13, 17, 32, 34
- Dyeing, 96
- East, the, 78, 89, 114; contests
with West, 135–140, 184–185;
and trade, 257, 334; and
travel, 330
- Easter, 69
- Eastern Roman Empire, 230,
244
- Education, in Charlemagne's
time, 249–252; in Alfred's
time, 276, 282–283; in feudal
age, 312, 315–316, 326–327
- Egypt (ē'jĭpt), the writing of,
46, 67–69, 100; beginning of
civilization in, 51–54; social
classes, 54–60; trade, 54, 58,
76, 94, 114, 126; map, 55;
religion, 62–66; great build-
ings, 63–66; science, 66–67;
myths, 69; wars of, 69–71,
80, 95, 156, 184; industries,
96, 97; Hebrews in, 104; a
Roman colony, 184, 216
- Elephants, 182, 196
- Embroidery, 89
- Emperor, title of, 188; Charle-
magne becomes, 244
- Empire, of Egypt, 71; of Baby-
lonia, 75–78; of Assyria, 79–
80; of Chaldea, 86; of
Persia, 135; of Alexander,
156–160; of Rome, 182–190;
Charlemagne's, 252–253
- England, and Charlemagne, 250;
and the Northmen, 258–259;
and the Anglo-Saxons, 269–
274; united by Alfred, 276–
283, 327; conquered by Nor-
mans, 285–294; struggle with
king in, 295–300
- Eric (ēr'ĭk) the Red, 261–262,
264
- Estates, Charlemagne's, 248;
feudal, 306, 309–311
- "Eternal City," 206, 213, 226,
230
- Euphrates (ū frā'tēz) River, as
a boundary, 70; as factor in
civilization, 74
- Europe, caves in, 14; our ances-
tors in, 22, 102; relations
with the East, 135, 138, 156;

- taught by Rome, 192, 212, 213; present-day, 204; and the Mohammedans, 238; and the Northmen, 255, 258, 262, 273; and feudalism, 304, 308
- Evils in Greek life, 152-153, 159
- Fair, the, in the Middle Ages, 257, 334-335, 339
- Falcons (fô'k'nz or fôl'k'nz), hunting with, 312
- Farming, primitive, 24-25, 28, 44; in Egypt, 58; along the Tigris and Euphrates, 74, 75, 79; of Phoenicians, 96; of Greeks, 122, 124, 126; in Alexander's empire, 158; in Italy, 163, 168, 170, 171, 172, 178, 186, 194, 196; of Carthage, 181; of serfs, 318-319; of monks, 325. *See also* Agriculture
- "Father of History," 146
- "Fathers" of Rome, 167
- Feasts, 117
- Feudal (fû'dal) system, in England, 289; on the Continent, 304-308, 329, 340
- Feudalism. *See* Feudal system
- Fief (fêf), 304, 305, 308, 312
- Fire, discovery of use, 11, 13; the making of, 12; in smelting, 40-41; sacred, 122, 175; in home, 128
- Firemen, 198
- Fishing, 30, 63
- Fist hatchet, 7, 17
- Flax, 30, 38, 58
- Fleet, Persian, 136, 138-139
- Flint, 7, 12, 17, 32, 33, 34
- Food, of primitive man, 6, 13, 20, 24-25; stored, 8; increased by domestication of plants, 24-25, 28; in Egypt, 51, 52, 54, 57, 63; in Land of Two Rivers, 76; of Greeks, 114, 117, 122, 126, 148; of Persian army, 138; of Romans, 172, 175, 178, 184, 194, 198; in Charlemagne's time, 248; of Anglo-Saxons, 272; of Normans, 292; of Middle Ages, 312
- Forests, 5, 11, 20, 96, 218
- Forge, 42
- Forks, 175
- Forts, in Europe, 242, 249, 280
- Forum, 174, 175, 180, 202, 203, 213
- France, 182, 188, 207; and the barbarians, 229, 237, 244; and the Northmen, 258-260, 285; and England, 297-298
- Franks, the, 237-239, 241-242, 244, 246, 252, 276
- Freedom among Greeks, 135, 139, 140, 153
- Frontier, 184
- Fur trade, Norse, 266
- Furnishings, household, Charlemagne's 247; Anglo-Saxon, 271; of a castle, 310; of a serf's hut, 320-321
- Furniture, in Egypt, 56, 63; Greek, 128, 184; Roman, 172, 198
- Games, of primitive men, 38, 42; of Greeks, 130, 133, 144,

- 151; of Romans, 172, 196–197, 198, 201, 218
- Gaul, 188
- Geography, influence of, on history, in Egypt, 52; in Land of Two Rivers, 74, 79; in Phoenicia, 94, 96; in Palestine, 104; in Greece, 114, 146; in Rome, 163–164, 169; the word, 146
- Germans, and the Romans, 228–229; and Christianity, 242
- Germany, the barbarians in, 228, 237, 244
- “Gift of the Nile,” 52, 72
- Gifts, of Old Stone Age, 17, 18; of New Stone Age, 19–26, 29–31; of Metal Age, 40–46; of Egypt, 71, 73; of Hammurapi, 76; of Assyria, 79–82; of Babylonia, 86–91; of Hebrews, 110; of Greece, 125, 141–150; to the gods, 142–143; of the Romans, 200–212
- Gilgamesh (gīl’gā mēsh), 92
- Gladiators (glăd’ī ā tērz), 196–197, 213
- Glass, 96, 97, 98, 198, 206
- God, 106–108. *See also* Christians and Christianity
- Gods, of primitive men, 35–37; of Egypt, 54, 62, 64, 68–69; of Land of Two Rivers, 75, 77, 90–91; of Greeks, 116–117, 118, 120, 121, 130, 144; of Rome, 175, 218, 220
- Gold, as an ornament, 40, 56, 143; as money, 42; as a commodity, 57, 58, 80
- “Golden Age,” 344
- Goldsmith, 57
- Gorillas (gō rīl’az), 99
- Gothic architecture (gōth’īk ār’-kī tēk tūr), 338, 339
- Government, among primitive men, 16–17, 26, 36–38; in Egypt, 52, 54–58; in Land of Two Rivers, 75–78, 80; of Phoenicia, 96; of Palestine, 105, 109; of Greeks, 123, 127–128, 130; among Romans, 167–169, 174–175, 177–179, 184, 186, 188, 190, 198, 207–208; gift of, 207–208; of the Christian Church, 220, 221; Charlemagne’s, 252–253; Anglo-Saxon, 272; Norman, 289–290, 293; English, 298; feudal, 304–308, 330, 340, 342
- Gracchus, Caius (kā’yus grăk’us), 178, 180
- Gracchus, Tiberius (tī bē’rī us), 178, 180
- Grain, 24, 29, 32, 44, 54, 76, 126, 181, 198
- Grass, 20, 22
- Graves, 57, 92, 218. *See also* Tombs; Dead, burial of
- Great Britain, 110. *See* England
- Greeks, conquer Egypt, 71; conquer Babylonia, 86; in Phoenicia, 102; learn from Phoenicians, 102; conquer Palestine, 109; gain their land, 113–115; map of Greece, 115; religion of, 116–118; literature of, 118–

- 120, 144, 146; city-states, 122-123; Sparta, 124-125; Athens, 126-130, 141-150; games, 130-133; Persian wars, 135-140, 146; buildings, 141-143; art, 143-146; science, 146-150; the evils of Greek life, 152-154; Alexander's empire, 154-159; relations with Rome, 184, 192, 200; Greek language and Christianity, 215-216; and the Renaissance, 342, 344
- Greenland, 261-265, 267
- Group-living, among primitive men, 16-17, 26, 36-38; in Egypt, 52-58, 71, 73; along the Two Rivers, 74-75; among Greeks, 114, 123, 141, 153-154; among Romans, 169, 171, 186, 190, 191, 207-208, 218
- Guild (gĩld): guild houses, 331, 333; craft guild, 332; merchant guild, 333
- Gymnasium (jĩm nā'zĩ ũm), 128
- Hades (hā'dēz), 116
- "Hairy men," 99
- "Hammer, The," 238, 245
- Hammurapi (hām'ōō rā'pē), 75-78, 91, 104
- Hammurapi, Code of. *See* Code of Hammurapi
- Hanging Gardens, 85, 87, 93
- Hannibal (hǎn'ĩ bāl), 182-183, 190
- Harold, 286, 288
- Harold Fairhair, 261
- Haroun-al-Raschid (hā rōōn ār rā shēd'), 251
- Hastings, Battle of, 278, 287-288, 294
- Heathen, 269, 274, 276
- Hebrews, win Palestine, 104-105; made captive, 105-106; religious ideas, 106-109; return to Palestine, 109-110; are called Jews, 109
- Helen of Troy, 118
- Henry II, 296-297, 300
- Hera (hē'rā), 116, 175
- Herculaneum (hūr kũ lā'nē ũm), 200
- Hercules (hūr'kũ lēz), 117-118
- Herdsmen, 20, 40, 171
- Herodotus (hē rōd'ō tʉs), 146, 151
- Heroes, 92, 117-118, 130
- Hieroglyphic (hĩ ēr ō glĩf'ĩk), 67-69, 72
- Highways, 94, 102, 104
- Hill people, 74, 78, 86, 171
- Hippocrates (hĩ pōk'rā tēz), 148
- "Hippocratic Oath," 148
- History, meaning of word, 44, 47; in Egypt, 67; in Assyria, 90; of Hebrews, 108; in Greece, 146; in Rome, 188, 196, 211. *See also names of historians*
- Hoe, 24
- Holidays, Greek, 128, 144
- Holland and trade, 334
- Holy Roman Empire, 244
- Home life, Roman, 167, 172, 180

- Homer, 119, 121
 Horace, 196, 211
Horse of the Home of Ice, 256
 Horses, in primitive times, 5, 8, 20-23; among Assyrians, 78, 79; of Hebrews, 105; of Greeks, 116, 118; of Persians, 136; of Macedonians, 156; of Romans, 196, 204, 205
 Hospital, 324
 Household furnishings. *See* Furnishings
 Houses, of New Stone Age men, 22, 25; in Egypt, 57, 58, 59; in Land of Two Rivers, 74, 86; of Hebrews, 105; of Greeks, 128, 159; of Romans, 172, 192-194, 198, 205. *See also* Palaces, Cave dwellers
 Hunting, 20, 21, 34, 45, 63, 80, 82, 117, 157
 Huts, 22. *See also* Houses
 Iceland, 261-264, 267
 Ictinus (ĭk tĭ'nus), 141, 151
 Iliad (ĭl'ĭ ăd), 119, 121
 India, 76, 98, 99, 156; and Western Europe, 283
 Industries, of Egypt, 57; of Land of Two Rivers, 76; of Phoenicia, 96; of Greece, 126; of Rome, 196, 198
 Ink, 67, 100
 Invention, of the loom, 31; of the alphabet, 101
 Iraq (ĕrăk'), 86
 Ireland, 250-251, 259, 269, 270
 Iron, 42, 47, 79, 116
 Iron Age, 42, 43
 Isaiah (ĭ ză'yă), 106
 Isis (ĭ'sis), 69
 Italy, and the Greeks, 122, 123, 126; tribes take possession, 163-164; map, 165; Rome controls, 171-172, 178-179, 181; Hannibal in, 182; and Egypt, 184; taxation in, 185; farming in, 196; present language of, 207; and the barbarians, 229, 258; Charlemagne's conquest of, 239-241, 244, 248, 250; and other nations, 283, 338
 Ivory, 54, 58, 98, 126, 143, 198
 Jerusalem (jĕ rōō'să lĕm), 105, 107, 110; trade with, 283
 Jesus, life of, 214-215; teachings of, 214-215
 Jewelry, of Egypt, 56; of Rome, 194
 Jews, and Assyria, 82; and Chaldea, 86; return, 109, 110, 135; and Jesus, 215, 221; and Roman emperor, 218. *See also* Hebrews
 John (of England), 297-300
 Jonah (jō'nă), 109
 Judges, 282, 296
 Julius Caesar. *See* Caesar
 Juno, 175, 180
 Jupiter, 175, 180
 Jury, 296, 300
 Justice, 150, 208
 Justing, 314
 Justinian (jŭs tĭn'ĭ ăn), 208
 Justinian Code, 208, 213

- Karnak (kär'näk), Temple of, 64, 65, 72
 Keep of a castle, 309
 Khufu (kōō'fōō), 63, 72
 Kingdom, 239, 245, 253, 269, 274
 Knight (nīt), 304-305, 314-316
 Knives, 8

 Lake dwellers, 25, 27, 28
 Lamps, 14, 128
 Land ownership, primitive, 25-26; in Egypt, 54, 57, 58; in Land of Two Rivers, 75; in Greece, 152; in Roman world, 169, 178, 186, 188
 Language, the beginning of, 9-10, 17, 35, 46; written, 43-47, 89-90; national, 60, 108, 130, 167, 192, 206, 216
 Latin (lăt'in), 167, 206-207, 212, 213, 216, 234, 249, 250, 276, 282, 342
 Laurel (lō'rel), 130
 Laws, of the Babylonians, 75-78, 89, 93; of the Greeks, 126-127, 128, 130, 153; of the Romans, 177-180, 189, 207-208, 218; of Christianity, 214; Charlemagne's, 252-253; of the Anglo-Saxons, 272, 281-282; Norman, 289-290; English, 295-300
 League (lēg), 153
 Leap year, 212
 Leather, 20, 57, 76, 126
 Leif Ericson (lāf ěr'ik sɔn) (the Lucky), 262-267
 Leonidas (lē ɔn'ĩ dəs), 138, 140
 Lever (lē'vēr), 34
 Libraries, of Assyria 90; Charlemagne's, 248; in monasteries, 323; in cathedrals, 336
 Lighthouses, 158
 Linen, 56, 62, 96, 97, 194
 Lion Heart, 44-45
 Lions, 63, 82, 83, 92, 118, 157, 196
 Lists, 314
 Literature, Greek, 119-120, 121, 127, 128, 130, 144; Roman, 164, 166, 188, 196, 210-212; Christian, 215-216
 Livy, 211
 Logs, as boats, 13; show principle of the wheel, 23; trade in, 96
 Lombards (lɔm'bards), 240-241, 245, 252
 London, in Alfred's Time, 279-280; and the Conquest, 288; in John's time, 298
 London, Tower of, 292
 Loom, 31, 32, 39
 Lord. *See* Overlord
 Lot, choice by, 153
 Low Countries, 334
 Lower Egypt, 54, 55
 Lumber, 126. *See also* Timber
 Luxor (lŭk'sôr), Temple of, 64

 Macedon (măs'ê dɔn), conquers Greece, 154-156, 160; conquered by Rome, 184
 Machines, 79
 Magic, 14, 35, 66, 91, 106, 176
 Magna Charta (măg'nə kär'tə), 298-300

- Mammoth, 16
 Man appears on earth, 5
 Manor (măn'ēr) houses, Charlemagne's, 246-248; Anglo-Saxon, 291; of feudal age, 318-322
 Manufacture, of Old Stone Age tools, 7-8; assisted by barter, 32, 39; of metal articles, 42; by hand, 332-333
 Manuscript (măn'ũ skript), 326-327
 Marathon, 136, 140
 Marathon race, 136
 Marble, 126, 143, 190, 194
 Market place, 128, 129, 150
 Markets in medieval Europe, 257, 324-325, 333-334
 Master craftsman, 333
 Masterpiece, 333
 Measures, units of, 26, 34; of Egyptians, 66; of Babylonians, 78, 91, 100; of Romans, 207
 Medicine, among the Egyptians, 66; among Greeks, 148, 151
 Medieval (mē dĩ ē'vəl), 246
 Mediterranean (měd ĩ tēr rā'-nē ȁn) Sea, and Egypt, 54, 58, 70, 95; and the Land of Two Rivers, 76, 79, 94; and the Phoenicians, 98, 103; and the Greeks, 122; and the Romans, 164, 181, 184, 189, 191, 207; and Christianity, 215-216
 Memphis (měm'fīs), 54, 63
 Merchant guild. *See* Guild
 Merchant princes, 96
 Messages, 46, 92. *See also* Communication
 Metal Age, 43, 52
 Metals, use of, 30, 47; as weapons, 40-43; goods, 198
 Middle Ages, 235, 236, 238, 251, 254, 303, 320, 327, 340; end of, 339-342
 Middle class, 235, 333, 339, 340
 Milestones and mileposts, 205
 Miltiades (mĩl tĩ'ȁ dēz), 136, 140
 Minerva (mĩ nũr'vȁ), 175, 180
 Mining, among primitive men, 41-42; in Greece, 152
 Minister, 216
 Missi (mĩs'ĩ), 253
 Missionary, to the barbarians, 242, 270
 Moat (mōt), 309
 Mobs, city, 186, 198
 Modern age, 342
 Modern history, 344
 Mohammed (mō hăm'ēd), 238
 Mohammedans (mō hăm'ēd ȁnz) and the Franks, 238-241
 Monasteries (mōn'ȁs tēr ĩz), and Charlemagne, 250-251; and the pirates, 273; and learning, 292; description of, 323-328; ruins of, 338
 Money, 34, 42, 78, 105, 126, 153
 Monks, 323-328
 Months, names of, 207, 212
 Monuments, 202
 Mosaic (mō zȁ'ĩk), 192, 213
 Mountains, of Greece, 114, 120, 138; of Italy, 164, 204
 Mummy, 62-63, 69, 72

- Museum (mû zē'um), 63, 67, 70
 Music, primitive, 32 ; Egyptian, 67 ; Greek, 116, 127, 130, 144, 151 ; Roman, 196, 210
 Myths, of primitive man, 35-36, 38, 39 ; of Egypt, 69 ; of Land of Two Rivers, 92 ; of Greeks, 117-118
 Naples, 232
 Nature, working for man, 12 ; laws of, 148
 Naval battles, 139, 140
 Navy, 182, 184 ; Charlemagne's, 255 ; Alfred's, 279. *See also* Fleet
 Nebuchadnezzar (něb ũ kað-něz'ar), 85-86, 91, 106
 Needles, 11, 31
 Nets, 30
 New Stone Age. *See* Stone Age, New
 New Testament, 216
 Nile River, influence on Egypt, 52-54, 66, 67, 69 ; and trade, 57
 Nineveh (nĭn'ę vĕ), 79, 81, 82, 84
 Nobles, of Egypt, 57-58, 67 ; of Greece, 123 ; of Rome, 167, 172 ; in England, 295-300 ; and the feudal system, 304-308, 309-317, 340, 342
 Norman Conquest, 285-294
 Normandy, 259, 260, 278, 285
 North Sea, 225, 278
 Northmen, in Europe, 255-260, 303 ; in America, 261-267 ; in England, 273-274, 276-279, 280, 286
 Norway, 255, 261
 Number, development of the beginning of, 16, 46 ; among the Egyptians, 66, 78 ; among the Babylonians and Assyrians, 78, 90-91 ; among the Greeks, 150 ; among the Romans, 212
 Obelisk (øb'ę lĭsk), 64, 65, 67, 71
 Odin (ō'dĭn). *See* Woden
 Odysseus (ō dĭs'ūs), 119
 Odyssey (ōd'ĭ sĭ), 119
 Officers, in Land of Two Rivers, 75, 76 ; in Greece, 152 ; in Rome, 167, 174-175, 177-178, 208
 Old Stone Age. *See* Stone Age, Old
 Old Testament, 108, 110
 Olive oil, 62, 116, 126, 198
 Olives, 116, 130
 Olympia (ō lĭm'pĭ a), 130, 134
 Olympiad (ō lĭm'pĭ ād), 133
 Olympic games, 130-133, 220
 Olympus, Mt., 116
 Orator, 154, 210, 212
 Orchestra, 210
 Ore, 40-42, 47
 Organ, 210
 Organization, Roman, 172, 207-208
 Ornaments. *See* Decorations
 Osiris (ō sĭ'rĭs), 62, 69, 91
 "Our Sea," 184
 Overlord, 304-308, 312, 320, 330
 "Owls," 126
 Oxen, 24, 118, 172

- Page, 315
 Painting, among primitive men,
 14, 30; Egyptian, 63; Greek,
 126, 144, 208; Roman, 200,
 211
 Palace School, 250
 Palaces, in Egypt, 56, 59; in
 the Land of Two Rivers, 74,
 75, 82; in Persia, 137; in
 Alexandrian Greece, 159; in
 Rome, 192-194
 Palestine, map, 55; location of,
 94; home of Hebrews, 104-
 105, 109; fall of, 109-110,
 135; home of Jesus, 214,
 221
 Paper, 67
 Papyrus (pə pī'rus), 67, 68, 73,
 89, 100, 108, 126
 Parchment, 326, 328
 Parks, public, 198
 Parliament (pär'lī mēt), first
 meeting, 298, 300
 Parthenon (pär'thē nōn), 141,
 151
 Patricians (pə trīsh'anz), 167-
 170, 177-178, 188
 Paul, 215, 220, 221
 Paving, 198, 200, 204-205
 Pearls, 198
 Peasants (pěz'ants), 308
 Pepper, 198
 Perfume, 58, 98, 198
 Pericles (pěr'ī klēz), 141, 142,
 151, 158
 Persecution of the Christians,
 218
 Persia (pūr'shā), conqueror of
 Egypt, 71, 135; conqueror of
 Babylonia, 86, 109, 135; trade
 with Phoenicia, 99; conquers
 Phoenicia, 102, 135; conquers
 Assyria, 135; conquers Pales-
 tine, 135; wars with Greece,
 135-140, 146, 153; conquest
 by Alexander, 156-158
 Persian Gulf, 76
 Persian Wars, 135-140, 153, 171
 Pharaoh (fā'rō), 54-60, 63,
 64, 67, 70-71, 72, 75, 105.
 See also Amenhotep, Khufu,
 Thutmose
 Pheidippides (fī dīp'ī dēz), 136,
 140
 Phidias (fīd'ī as), 141, 151
 Phoenicia (fē nīsh'ī ā), map, 55;
 location, 94-96; industries,
 95-96; trade, 98-100, 126;
 use of alphabet, 100-102, 120;
 end of, 102, 135; teacher of
 Greece, 114, 148; colony of,
 181
 Picks, 41
 Picture-writing, 44-47, 67-68,
 100
 Pigs, 20
 Pilgrims, 313
 Pirates, 184; and the Dark
 Ages, 232; the Vikings as,
 257-258
 Plains, 5, 124, 163-164, 204
 Plants, in natural state, 6; do-
 mestication of, 24-25; study
 of, 148
 Plato, 150
 Plebeians (plē bē'yanz), 169-
 170, 177-178, 180
 Plow, 22, 24, 168, 172, 183

- Poems, Greek, 119-121, 128, 130, 144; Roman, 164, 166, 196, 211
- Policeman, 198
- Pompeii (põm pā'yē), 199-200, 213
- Pope, 216; and Charlemagne, 240-241, 244; and England, 270, 286
- Population, growth in primitive times, 25; growth in Greece, 122-123; growth in Italy, 171
- Portraits, 208
- Portugal, 207
- Poseidon (põ sī'don), 116
- Pottery, 29-30, 32, 34, 38, 57, 128
- Prehistoric (the word), 44, 47
- Prices, laws about, 78
- Priests, primitive, 37; of Egypt, 57, 62, 66; of Land of Two Rivers, 75, 91; of Hebrews, 109; Christian, 216
- Primitive (term), 38, 39
- Property, private, 25-26, 28
- Prophets (prõf'ěts), 106
- Protection, against animals, 8; against cold, 11-12, 31; against enemies, 26, 51, 52, 74, 102; of citizens, 172
- Provinces, Roman, 182-186, 188, 190, 208, 214
- Pulley, 34
- Punic (pū'nīk) Wars, 181-184, 190
- Pyramids (pīr'ā mīdz), 63-64, 72
- Pyrenees (pīr'ē nēz) Mountains, 238, 241
- Queen of Egypt, 56
- Racing, 128, 130, 196
- Raid, 258, 260, 273, 277
- Ramps, 88
- Raphael (răf'ă ěl), 344
- Re (rā), 62
- Records, by picture-writing, 43-47, 57; Egyptian, 67-69; Babylonian and Assyrian, 76, 80, 89-90; by alphabet, 101-103
- Recreation. *See* Amusements
- Red Sea, 58, 98
- Reed used in writing, 90
- Reign (rān), 246, 249, 253
- Reindeer, 8
- Religion, of primitive man, 14-16, 35-36; of Egypt, 54, 60, 62-66, 69, 76; of Land of Two Rivers, 75, 76-77, 91-92; of Hebrews, 106-110; of Greeks, 116-117, 130, 141-143; of Romans, 175; Christianity, 214-221
- Remus (rēm̃), 166, 169
- Renaissance (rĕn ę sãns'), 342-344
- Republic, Roman, 167-169, 172-176, 177-179, 186
- Res publica (rĕz pũb'li kă), 167
- Rheims (rĕms) Cathedral, 337
- Rhine River, 249, 330
- Rhone River, 330
- Right, 208
- Roads, of the Land of Two Rivers, 94, 102; Roman, 172, 198, 204-205, 214, 216, 268; in the Dark Ages, 232; in

- Charlemagne's time, 249; in the Middle Ages, 320
- Robin Hood, 289
- Roland (rō'land), Song of, 241
- Roll (for writing), 67, 108, 196
- Roman Empire of the East, 230
- Roman Empire of the West, 230, 244, 268
- "Roman fever," 232
- "Roman Peace," 189, 233
- Romanesque (rō mān ěsk'), 338
- Rome and the Romans, money, 42; conquer Egypt, 71; conquer Babylonia, 86; learn from Greeks, 102; conquer Phoenicia, 102; conquer Palestine, 109; growth in Italy, 163-172; map, 165; republic, 167, 172-179; ruler of Mediterranean, 181-185; Punic Wars, 182-183; Rome as an empire, 186-191; life in the Empire, 192-213; Christianity in the Roman world, 214-221; the Empire at its height, 225-228, 237, 268; fall of, 229-230, 303; and the Dark Ages, 231-233; the Empire and Charlemagne, 244; Alfred's visit to, 275; learning of, 326
- Romulus (rōm'ū lūs), 166, 167, 169
- Roofs, arched, 200-201
- Round Table, 269, 274
- Runners, 136
- Running Deer, 44-45
- Runnymede (rūn'ĩ mēd), 298, 300
- Russia, barbarians in, 228, 257, 259; trade in, 334
- St. Patrick, 270
- St. Peter's, 244
- Salamis (sāl'a mīs), 139, 140
- Salesmen, first, 98
- Salt, 34
- Santa Sophia (săn'tə sō fē'a), 219
- Saxons and Charlemagne, 241-245, 269. *See also* Anglo-Saxons
- Schools, of Hebrews, 108-109; of Greeks, 124-125, 127, 153; of Romans, 172-174; Charlemagne's, 249-251; Alfred's, 282-283; in monasteries, 323, 327
- Science, among primitive men, 16, 34, 35; of the Egyptians, 66; of Land of Two Rivers, 90-91; of the Greeks, 148-151; of the Romans, 212
- Scotland, 259, 269, 278
- Scribes, 57, 60, 67, 90, 101
- Sculpture. *See* Carving
- Seals, 76, 89
- Senate and senators, Roman, 167, 168, 170, 174, 177-178, 186, 188
- Sennacherib (sə năk'ēr ĩb), 79, 106
- Serfs (sûrfs), beginning of, 307-308; life of, 312, 318-322, 329, 340
- Set, 69
- Settlements, in Egypt, 52; of Greeks, 122; in Italy, 164, 171

- Sewers, 205, 207
 Sewing, 11, 12
 Sheep, 20, 122, 164, 171
 Shells, as ornaments, 11, 34; as money, 34
 Shepherds, Hebrew, 105; Greek, 114, 163; Roman, 163, 171; Christian ministers, 216
 Sheriff (shĕr'if), 282
 Shields, 42, 126
 Ships, of primitive man, 13, 34; sailboats, 34, 41, 96; of Egypt, 58, 61, 95; of Land of Two Rivers, 76; of Phoenicia, 95-99, 105; of Hebrews, 105; of Greeks, 126, 138-139, 153; of Persians, 136, 138-139; of Carthage, 181; of Rome, 182, 198; of the Northmen, 256. *See also* Dugout
 Shops, 57
 Sicily, 122, 182
 Sidon (sī'don), 96, 103
 Signs, as language, 9; from the gods, 176
 Silver, 78, 80, 98, 126, 152
 Sinai (sī'nī) Peninsula, 52, 69, 101
 Skins, as clothing, 11, 12, 30; used for houses, 22
 Slaves, of primitive men, 38, 44; in Egypt, 58, 63, 71; in Land of Two Rivers, 75, 80, 106, 109; in Greece, 124, 126, 128, 146, 152, 159, 160; in Rome, 169, 184, 186, 192, 196, 198, 210, 226, 233, 234, 270; in Western world, 220; Charlemagne's, 248; of the Northmen, 256, 273; in England, 271; in feudal age, 308, 322
 Snowland, 261
 Soap, 116
 Social classes, in Egypt, 54-58; in Land of Two Rivers, 75; in Rome, 167-169, 175, 177-179, 186, 192-198, 216, 219
 Socrates (sōk'ra tēz), 149, 150, 151
 Solomon, 105, 110
 Solomon's Temple, 105, 107
 Spain, 98, 182, 183, 207; and the barbarians, 229; and the Mohammedans, 238, 241; and trade, 334
 Sparta, 123-125, 127, 136, 138, 152, 153
 Spearhead, 34
 Spears, 8, 41, 43, 75, 128
 Speed of travel, 205
 Sphinx (sfīnks), 63, 64
 Spinning, 31, 39, 128
 Spirits, 35
 Spoons, 175
 Squire, 315
 Stars, study of, 35, 91, 146
 Statues, among primitive men, 14; Egyptian, 63, 64, 70, 88; Babylonian and Assyrian, 88-89; Greek, 130, 132, 184, 208; Roman, 173, 194, 208, 210, 218
 Steeples, 88
 Stockade (stōk ād'), 288
 Stone, as building material, 14, 25, 38, 54, 57, 58, 74, 146; records in, 46, 67, 80; pavement of, 85, 198, 204-205

- Stone Age, New, tools in, 18–19; chief discoveries of, 19–25; group life in, 26; pottery in, 29–30; spinning and weaving in, 30–31; barter in, 32; science in, 34–35; beliefs in, 35–36; government in, 36–38; art in, 30; period of, 52, 71, 74, 75
 Stone Age, Old, tools in, 7–8, 33; homes in, 8–9; boats in, 13; art in, 14–15, 30; science in, 16; government in, 16–17; period of, 43
 Storage, of food, 8, 29, 39, 57; of fuel, 11; of water, 52, 74
 Storehouses, 57
 Street cleaning, 331
 Streets, in Egypt, 54; in Rome, 198, 204; in Pompeii, 199, 200
 Strong Arm, 44–45
 Stylus, 174, 180
 Sundials, 91
 Sweden, 255
 Swimming, 13
 Swimming pools, 196
 Swords, 43
 Syllables, written, 46, 89, 100
 Syria (sĭr'ĭ ă), 102, 214
 Tablets, clay, 90; wax, 174, 180
 Tacitus (tăs'ĭ tŭs), 196, 211
 Taxation, in Egypt, 56, 57; in Palestine, 105; in Greece, 152; in Roman world, 185, 186; in England, 290, 298; medieval, 307, 330
 Teeth, as ornaments, 11; care of, in Rome, 212
 Temples, of Egypt, 57, 64–65, 71; of Land of Two Rivers, 74, 75, 86; of Greece, 122, 130, 141–143, 151; of Rome, 175, 176, 200, 201, 220
 Tents, 22, 105
 Teutons (tū'tŏnz), and the Romans, 228–230, 233–235; kingdoms of, 240, 268–274, 329
 Thames (tĕmz) River, 278, 279
 Theater, 144, 146–147, 196
 Thebes (thĕbz), 64, 71
 Themistocles (thĕ mĭs'tŏ klĕz), 138, 140
 Thermopylae (thĕr mŏp'ĭ lĕ), 138, 140
 Thinking, training in, 150
 Thor (thŏr), 269
 Three-field system, 318, 322
 Throwing stick, 8
 Thucydides (thŭ sĭd'ĭ dĕz), 146, 151, 154, 160
 Thursday, 269, 333–334
 Thutmose III (thŏŏt mŏ'sĕ), 70–71, 73
 Tiber River, 164, 166, 171
 Tigers, 5, 196
 Tigris (tĭ'grĭs) River, 74
 Tiles, 89
 Timber, 96
 Time line, 4
 Time-telling, among primitive men, 16, 35; in Egypt, 66; in Land of Two Rivers, 91; in Greece, 133, 149–150; in Rome, 212; today, 214
 Tin, 40–41, 47, 98

- Titian (tīsh'an), 344
 Titus (tī'tus), Arch of, 202
 Toga, 174, 180
 Tombs, of Egypt, 63, 64, 67; of Babylonia, 92
 Tools, natural, 6; of Old Stone Age, 7-8, 11, 13, 16-17, 33; recovered by archeologists, 9, 10; decorated, 14; of New Stone Age, 18-19, 24, 25, 34; improved, 40; bronze, 41; iron, 42
 Tournaments (tōōr'nā ments), 314-315, 317, 321
 Towers, 86, 88, 202
 Town, origin of, 204; beginning of, in Middle Ages, 233; growth of, 329-339, 340
 Trade, by barter, 33-34, 39; by forms of money, 34, 40, 41; of Egypt, 52, 54, 58, 90, 94, 95; of Babylonia and Assyria, 76, 79, 94; of Phoenicia, 95, 96-100; of Palestine, 105; of Greece, 114, 124, 126; of Italy and Roman world, 164, 181, 198, 207; in the Dark Ages, 232; in Charlemagne's time, 241; of the Northmen, 255-257, 261, 266; among the Anglo-Saxons, 272, 280; in England, 292; in Middle Ages, 313, 329-335
 Trade routes, 34, 94
 Trails, 13
 Transportation, among primitive men, 20, 22, 23; in Egypt, 61; in Land of Two Rivers, 76; in Greece, 114, 156; in Roman world, 198, 204-205. *See also* Ships, Roads, Streets
 Travel, on foot, 13, 22, 207, 216; by boat, 13, 34, 58, 76, 98, 114; by animals, 20, 76, 94, 99; in the Roman world, 233; in Charlemagne's time, 246; among the Anglo-Saxons, 324, 329-330. *See also* Roads
 Treaty with the Danes, 279
 Tree dwellers, 8
 Tribes, primitive, 36, 41, 45; hill, 78, 86; Hebrew, 104, 106; Greek, 114, 116, 123; Roman, 163, 169, 171, 172
 Triumph, 184, 191
 Trojan War, 118-120
 Troy, 118-119, 164
 Tunnel, 202
 Turks, 71, 86, 102, 110
 "Twelve, the," 214-215
 Twelve Tables, 177, 180
 Two Rivers, location of, 74, 93, 94, 104; civilization of, 76-78; later history of, 86. *See also* Babylonia, Assyria
 Tyre (tīr), 96, 103, 105
 Tyrian (tīr'ī an) purple, 96, 103
 Upper Egypt, 54, 55
 Valley of the Nile, 52
 Valleys, as homes, 25, 26; of Greece, 114, 122
 Vassal (vās'al), 304, 305, 306, 308
 Vergil, 164, 166, 211
 Vesta, 175, 176, 180

- Vestal Virgins, 175, 180
 Vesuvius (vē sū'vī ūs), 200
 Vikings (vī'kīngz), trade route
 of, 243; as pirates, 257-258;
 as colonizers, 258-259, 261
 Village life, among primitive
 men, 26, 28, 36; in Egypt,
 52-54, 58; in Italy, 164
 Vinland (vīn'land), 264-267
 Volcano, 200
 Voting and votes, in Greece, 152,
 153; in Rome, 177-179, 198
 Vowels, 101, 148

 Wages, laws about, 78
 Wales, 269, 278
 Wars, among primitive men,
 26, 36, 41; in Egypt, 69-71;
 in Land of Two Rivers, 74,
 75, 78, 79-80, 82, 84, 86, 94;
 of Phoenicians, 102; of the
 Greeks, 116, 118-119, 135-
 140, 146, 153-154; of the
 Macedonians, 154-160; of
 the Romans, 181-184, 188;
 of the Carthaginians, 181-183
 Water clock, 150
 Water supply of Rome, 198,
 202, 204, 209, 213
Wave Runner, 256
 Weapons, primitive, 8, 18; of
 the gods, 35; of metal, 40-43,
 47; of Assyrians and Baby-
 lonians, 75, 79; of Greeks,
 116; of Persians, 136. *See*
 also weapons by name
 Weaving, 30-31, 39, 128
 Wednesday, 269
 Weights, 34, 78, 91, 100, 125, 207

 West, the, contest with East,
 135-140, 181-184; growth of,
 159, 172; Christianity in,
 214, 220
 Western Roman Empire, 230,
 244, 268
 Wheat, 24, 32, 34
 Wheel, use of the, 23, 28, 30, 75;
 potters' wheel, 30
 William the Conqueror, 285-
 294, 295, 300
 Windows, 128, 206
 Wine, 98, 117, 126, 175, 198
 "Wise Men," Greek, 146, 150,
 151
 Witan (wīt'an), 272, 274, 282,
 286, 288, 295
 Woden (wō'den), 241, 269
 Wolf, the Roman, 166-167
 Women, in primitive times, 12,
 24; of Greece, 125, 128, 139,
 153; of Rome, 172, 173, 174,
 194
 Wooden horse of the Greeks, 118
 Wool, 76, 174
 Work, of primitive women, 12,
 24; of primitive men, 23, 25;
 in Egypt, 54, 57-58, 63; in
 Land of Two Rivers, 75, 76;
 of Phoenicians, 96-98; of
 Greeks, 122, 126, 128-130;
 of Romans, 172, 175, 194, 196,
 198, 213; in Charlemagne's
 time, 248; among Anglo-
 Saxons, 272; of feudal age,
 312, 324, 329-335. *See also*
 industries by name
 Worship. *See* Religion
 Wrestling, 130

- Writing, by pictures, 44-46, 100; by syllables, 46-47, 100; among Egyptians, 57, 67-69, 72, 100, 103; among Babylonians and Assyrians, 76-78, 89-90, 93, 100; used by Phoenicians, 100-103; of Hebrews, 108-109; by Greeks, 144; music, 144, 210; by Romans, 174, 210, 212, 232; in Charlemagne's time, 249-251
- Xerxes (zûrk'sēz), 138, 140
- Zero, use of, 150
- Zeus (zūs), 116, 175

